A HELPE TO DISCOVRSE:

Syn. B. 63.53.

OR,

More Merriment mixt with serious Matters:

Consisting of witty Philosophicall, Grammatical, Physical, Astronomical *Questions* and *Answers*.

As also,

Epigrams, Epitaphs, Riddles, Iests, Posies, Love-toyes, &c. readded and plentifully dispersed.

Together with

The *Countrey-mans Counsellour*, and his yearely Oracle and Prognostication, with additions of a Helpe to preserve his Health, never before Printed.

The eleventh Edition.

Dauus es? hoc venias, & eris mox Oedipus alter.

LONDON,
Printed by *I. B.* for *Nicolas Vavasour*, and are to be sold at his Shop in the Inner-Temple, neere the Church 1635.

Berelli aphorisms

62-4;02

To the Reader.

VVEre all the depth and goodneſſe can
b'impos'd,
Or in all Bookes, or in one Booke incl'd
Some curious taſters may I thinke come nye it
That would not, though they read, vouchſafe
to buy it:
So, on the other ſide, did all the ill
Sprinkled in thouſands, but one volume fill;
Some ſeuer'd Sectiſt would not onely like it,
But offer with his purſe-ſtrings for to ſtricke it
Whot ſhould I ſay of this? I cannot tell:
But good or bad, I like it if it ſell.

Bibliop.

Ad non emptores iſtius Libri.

HE that to ſaue his purſe this ſmal expēce
Forſakes this Helper, leaues it, and packs (hence
Let opertunity that ſeaſon ſi',
That he muſt ſhew how cheape he paſt by wit;

Where let his ignorance ſtapme ſuch diſgrace,
That he dare ne'r approach indicious place,
Vnleſſe with ſeruitude and cap in hand,
To wait on ſuch as know and vnderſtand.

P. H.

In laudem Operis et Authoris.

LOoke as a ſtatly edifice ras'd hye,
Pleaſeth the builder, feeds his curious eye
Yet if within the whole worke we ſurney,
The owners ornaments adorne his eiay:
Euen ſo is man built vp by God to be
A receptacle for the Trinity;
To beautifie which frame, nothing more deere
Then knowledg thats diuine, wᶜʰ thou haſt her
At eaſie rate. It's Balme from Gilead *brought*
Where Canaans *bleſſed Language thou art taught.*
Philoſophy that fraught the Cynicks *houres*
With knowledge of th' immortall powers,
Is hither brought; diſcouering the true vſe
Of contemplation: This booke doth produce
A compleate Synode, whoſe Authentick word
Becomes the ſageſt: It's like Ionas *Gourd,*
Which veil'd him frō the ſun, for't wiladuance
The ſimpleſt from the vale of ignorance.
Here, reuerend Fathers, Poets, Orators,
Conncels, Schoolmen, and Philoſophers,

In

In one joynt-union gravely all agree,
That thou another Oedipus *shalt be,* (*swain*
Expoūding what's most dark, whilst th'unread
Envying th'ingenious musicke of the bruine,
Sits mute to heare thee speake; but thy reward
Is fame, respect, preferment, and regard.
Such fate attends that man that will but look
Friendly to read the good things of this booke:
Seeing men frō beasts this litle diffrence haue
Mān can discourse & laugh. Thē he that gaue
Thee these indowments betterd for to be:
Take this Discourse or wits Monopoly,
And such sweet profit of it shall ensue,
(As what indeed is every good mans due)
Honour and fellowship among the wise,
From whence this benefit or good doth rise,
As hearing, reading, and calme conference,
Where man's most safe, shuns the base expence
Of hasting time; time's onely lent to man,
His waies t'examine, Arts wide depth to scan.
Be then advertis'd, this Helpe to Discourse,
Bespeaks thy future good, 'twill gently force
Knowledge into thee; and the generous wise,
Will know thee fit for all societies.
If in thee, all or none of these finde roome,
Others will speake, whilst thou with shame sit'st
dumbe.

W. L.

ALIVD.

OR as a Statuary on a ſtone,
Conceits what image he may formē thereon,
Pencels his thoughts; then his induſtrius hand
Driues forth the needleſſe matters, and ſo ſcans
His labours period, and to all declare
A ſeeming creature beautifull and faire:
Euen ſo our Artizan, more to expreſſe
The marrow of great volumes in his leſſe;
Here labours to preſent vnto thy veiw
This little modell, ancient and yet new
In ſome Additions, and the whole ſo till
That looke, or walke, or taſt, or what you wil
As in a Garden, reach but forth your hand
There's fruits, there's flowers, but wiſh for and command.
That euery page, as fancy may inuite you,
Like to a ſeuerall Arbor may delight you:
Not longer then to ſtay you at the doore,
Set one this Aker, and peruſe it o're.

In praiſe of his Helpe, and him that hath holpe us to it.

HE that deſires what he ſhould moſt deſire,
That would with eaſe and little coſt acquire
That's worth much labor and a large expence
May have the goodneſſe of his wiſh from hence
Taught as hee'll pleaſe to take it: nor let feare
Make any one turn from it, 'cauſe there's here
A Sphinx *propounding Riddles: 'tis not ſhee*
Propounded onely; theſe expounded be
By the diviner thing: and by this thus
Is ſimple Davus *made an* Oedipus,
An underſtanding man, a man that knowes
What man is then, when like a beaſt he goes
Vpon all foure; when he but cries & crawles,
Making a morall from his many falls
Of infancy in manhood: when from grace
Man falls ſo often in this ſpan-like race,
Run, from his birth to dying: One that knowes
What man is then when he on two legs goes,
With circumſpection walking, when h'as read
This world all over, and from thence is led

To th' end of his creation; thence transcends
Both th' power had ne'r beginning, never ends.
One that thus knowes when he againe begins
To leave to be so; when Times loathed Twins,
Age and Diseases shake him; when h'as lost
The spring of youth, wearing a hoary Frost
Upon his head and beard, and in his blood
An icie coldnesse: when (as having stood
Out many winters) he's like winter now,
Wither'd all over: to the ground would bow,
But that his staffe supports him: one that knows
What 'tis on foure, on two, or three legs goes.
And what becoms these chãges thou hast here
At easie rate, that cost the Author deare,
Both in expence and labour. Here (I say)
Thou hast collected, what once lay
In many volumes: Here the old and young
That knew no more than their owne mother tongue,
Have brought, (as gold from underneath the earth)
From hidden tongues, a treasure in its birth,
The gold more noble, a more worthy prize:
That, only makes men rich, this maks men wise
Which if thou know, thou'lt love; if love, thou'lt buy
This Guide that leads thee where those treasures lye.

Tho. Brewer.

The Reſolution of the Ridler, or a further illuſtration of the Subiect, Purpoſe and Scope of this Booke, as it now proceedeth in this eleuenth and moſt compleate Edition.

SPhinx olim ſcopulo (ſi talia credere fas eſt
Si quis iter faceret coram illa forte viator,
Detento ſolita eſt ænigmata ponere mira,
Quæ ſi mentis hebes vitio non ſoluere poſſet,
Ex improuiſo veniens, volitantibus alis
Vnguibus in rupem miſerum ſciſſura trahebat, &c.

All which, thus followes more largely Engliſhed and explained.

SOmetimes in *Thebes* ſtu'd, as old ancients faine,
A three-fold Mõſter which did rule & raign:
Fac'd like a Virgin, one his backe were wings,
Clawes like a Lyon: thus the Poet ſings,
This monſter ſubtilly lay, ſhews but his face
To each kind paſſenger to purchaſe grace:
Hauing obtain'd his end, he ſpeedily
Conducts them to a rocke, ſteepy and hig',
Where to his company he doth propound

Such obſtruſe Riddles, that no one could
ſound,
His ſhalloweſt meaning: all inrag'd he draws
(Diſcovering to their ſight his wings and
clawes)
Them to the brow o'th Rocke, and ſpeedily
Precipitates their bodies in the Sea.
At length came reuerend *Oedipus* that way,
And vp the Mount got, haſting to aſſay (wel
Sphinx dark'ſt diſcourſe: this Monſter ſeeing
His willingneſſe compelled him to dwel
With him o'th Mount, obſcures his wings
and clawes
And with his vergins face attention drawes;
There to wiſe *Oedipus* he did reveale
The darke glad myſtries of wits comon weal
Enabling him, what's e'r propounded were,
He ſhold reſolve, & with much honor clear:
Wel *Oedipus*, within my ſerious thought
Thy willingnes hath much affectiō wrought
For thoſe dull *Davus's* that erſt were lur'd
To gaine their owne good, to themſelues
procur'd
The hire of folly: Ignorance is then
A Sea that ouerwhelmes the baſeſt men:
By this time, Reader, thou art ſatisfi'd
What this *Sphinx* was, a monſter, yet aſſi'd
To knowledge, ſure thy better forme
ſh ould

Should equall his endowments, th'ignobler
storme
Of shame & ignominy thou here maist shun,
When once this rage in reading thou'lt be-
gun:
For churlish *Sphinx* thou hast kind *Oedipus*,
Which to thy labour is propitious:
Ten welcoms thou hast giv'n him, but once
more,
This eleventh impression bettereth all his
store
Of former helps; yea, each peculiar sense
Shall hence receive divine intelligence;
For as the youthful Spring, or beauteous May
Put on their best robes glorious and gay
For each beholder, in't the studious find
Matter of meditation for the mind:
So of this booke, to all 'tis sent to view,
For 'twill their *Genius* nobly oft renew:
Pleasure and profit still become the wise;
Then wisely read, and wisely sympathize
The Authors paines; to what he saith attend,
Learning was still the worst and best mans
friend.

Ad

Ad amicum ſuum candidum & cordatum.

WHat lay impriſon'd and confin'd alone,
Onely to deeper apprehenſion,
In ſeverall Authors diverſly diſtract,
Is here collected, and in one compact.
Here's helpe for thoſe whoſe wits & brains are dry,
And for Diſcourſe an eleven times new ſupply:
Which our unwearied *Author* once more ſends,
That would be ſtill a helper to his friends.
Matter and Forme, two Pillars that uphold
And decke forth ſtory, like rich ſtones in gold;
Being neatly married in harmonious skill,
Yeeld ſtore of Matter and Diſcourſe at will.
But if ſome ruder hand ſhall ſever either,
The grace was found in both, is loſt in either.
If any breach thou find betwixt theſe twain
Be thou the Prieſt to marry them againe,
Which thou ſhalt hardly need, for they have ſtood
Out ſome yeares trials, and approv'd them good.

H. H.

A HELPE TO DISCOVRSE.

Inductio.

O begin in GOD, is the beſt foundation that can bee layd, as teſtifieth both experience, example, and conſent of ancient, ſacred and prophane Writers. After which preſident, in that little I purpoſe, doe I taske my ſelfe a follower, that I may begin more orderly, proceed more decently, and end more profitably; wherein thus I proceed;

1. In Diuine Propoſitions.

Qu. *WHat is the moſt ancient of all things?*

A. GOD, becauſe he hath no beginning.

Q. *Wherein doth he moſt manifeſt himſelfe?*

A. In

A. In the Scriptures, the Heralds of his Truths, and the witnesses of his Mercies.

Q. *Wherefore are the holy Scriptures, containing the mystery of mans salvation, folded up by God in such obscurity and darknesse, as sometimes* Maximilian *the Emperour, in the first of his eight questions to the learned Abbot* Tritemius *demanded?*

A. The holy Scriptures (as a Father saith) unlesse they bee read with that Spirit, by which it is beleeved to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humility, and desire to know and be governed by it, cannot be understood, but remaine as a dead Letter in the efficacy thereof.

Concerning whom, yet further S. *Gregory* saith; Though they have in themselves that height and depth, wherein their mystery may exercise the wisedome of the Learned, yet have they also that easinesse and plainenesse, that the simple may be comforted and taught; being in themselves that wonderfull River, both shallow and deepe, wherein as the Lambe may wade, the Elephant may swim.

Of whose depth, S. *Austine* thus speaketh further; The holy Scriptures are thus written:

ſen, ſaith he, that by their height the proud may be abaſed, as with their eaſineſſe, the ſimple may be comforted: Adding withall, That it is our dulnſſe of capacity that they ſeeme ſo hard vnto us, and the veile of our harts, which cannot be remoued, unleſſe by him which hath the *Key of* David, *which opẽs where no mã ſhuts, & ſhuts where no man opens, which onely can open that ſealed Booke.*

And therefore, as another Father ſaith: God hath not wrapt up theſe high myſteries of Scriptare in ſuch obſcurity, as enuying mans knowledge, but that the ſtudy and induſtry of man might be the more profitably exerciſed: adding withall, That no man ought to be too much deiected, that he cannot vnderſtand every myſtrie therein, for that there are ſome things, that to be ignorant of, though they may ſomewhat ſubiect thy preſumption, will not endanger thy ſalvation; for that all things are not ſo neceſſary to be perceiued of all. And therefore, according to S. *Auſtines* rule, if thou laueſt the Law of God manifeſt it, in reverencing that which thou vnderſtandeſt not, as in practiſing that which thou doeſt underſtand; and thou ſhalt haue firſt wherewithall to drinke, after ſtronger meat to eate:

eate; and possesse thy selfe with patience, knowing, that whilst we are in this mortall flesh, we can perceiue but as in a mirrour: yet that hereafter wee shall be trauslated to a higher Academie, where God himselfe shall be our Schoolmaster, and then wee shall see him as he is, where all shadowes vanish, and the substance only is embraced; where, being ascended, wee shall know the truth of all, either argued or debated of in this sublunary Region, where wee liue among doubts.

Q. *What were those three coniunctions S. Bernard so wonderfully wondred at, the like whereof neither can or shal euer be done again vpon the face of the earth?*

A. Three workes, three coniunctions hath that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, euen such as the very Angels were amazed at it:

1 Coniunction of God and man.

2 Of a Mother and a Virgin.

3 Of Faith, and the heart of man to beleeue this.

Q. *Which is the greatest of those coniunctions?*

A. The first coniunction is wonder-

ful-

fully great, wherein is conioyned earth and GOD, Maieſty and infirmity, ſo much vileneſſe, and ſo much purity; for nothing is more precious than God, nothing more vile than dirt. The ſecond no leſſe wonderfull: for by the eare of men it was neuer heard, nor by the heart of man euer conceiued, that a Virgin ſhould bring forth and become a Mother, and that there ſhould be a Mother that ſhould yet remaine a Virgin. The third is inferiour to both firſt and ſecond, but not leſſe ſtrange, that mans heart ſhould haue power to beleeue this.

Q. *How many ſeuerall wayes ſince the beginning of the world, hath God brought forth man?*

A. Foure waies, according to *Anſelmus*, which are theſe: 1. A man without the helpe of either man or woman, as *Adam*. 2. A woman out of man, without the help of woman, as *Eue*. 3. By both man and woman according to the common courſe of nature. 4. Of woman without man, as CHRIST.

Q. *By the coniectures of the learned, for how many thouſand yeeres from the Creation was the world ordained to continue?*

A. Six thouſand yeeres, becauſe that as in ſixe

sixe daies the World and all that therein is was created, and so God rested the seuenth so there upon it is probably collected, that in 6000 yeeres which are but as sixe dayes in Gods account, it shall againe bee dissolued after which shall follow an euerlasting Sabbath of Rest. Of this opinion were many of the Fathers, and other more moderne Writers; as that there should be two thousand yeeres before the Law, and two thousand yeeres vnder the Law, and two thousand yeeres vnder the Gospell.

Q. *But of this what shall I determine?*

A. Let this Doctrine then suffice thee and all other good Christians, that wee are religiously to expect the end of the World, and the comming of Christ, and so daily expecting prepare our selues thereafter: but not curiously to pry into those hidden and vnreuealed secrets, not imparted to men or Angels.

Q. *Why almost among all Nations, is the Name of God expressed in foure Letters?*

A. The Learned doe agree, that this is done partly from the imatation of the Hebrewes, but more aspecialy from the meere providence of God, which otherwise could not be: as among the Latins, it is *Deus*; the

Ægyp-

Egyptian, *Theut*; the Perſians, *Syro*; the Hebrewes, *Adoni*; the Greekes, *Theos*; the Arabians, *Alla*; the French, *Dieu*; the Germans, *Gott*. And withall to ſignifie, that as his Name conſiſts in foure Letters, ſo his Mercy hath a relation thereunto, in that he will have his Elect gathered unto him from out of the foure quarters of the World.

Q. *What are thoſe things that cannot bee defined?*

A. The Schoole-men affirme, GOD, for his exceeding formoſity and beauty; Sinne, for the exceeding deformity and lothſomeneſſe: the firſt matter, for the exceeding informity and inexiſtency.

Q. *What number is the moſt vitall among men?*

A. Eight: becauſe eight ſoules were only preſerved in the Arke, and eight onely in the Scripture mentioned to be raiſed from death to life.

Q. *Since* Adam *and* Methuſalem *lived* 900, *and odde yeeres, why did God never ſuffer any to accompliſh* 1000.

A. The moſt of the learned are of opinion, that this is not without ſome deepe myſtery; and which may be, partly becauſe a thouſand yeeres hath a type of perfection.

God

God neuer suffered any to fulfill it, to shew that there is no absolute perfection in this world.

Q. *What is man and his perfection in this world?*

A. Man, in this world, is as it were the compendium or epitome of all Creatures; for seuerall Creatures liue in seuerall Elements, as Water-fowles and fishes in the water, Birds in the ayre, Beasts vpon the earth: but man enioyes all these; with his head he lookes vp to heauen, with his mind hee lookes into heauen, with his feet hee walkes vpon the earth, his armes keepe the ayre, as the Birds flye; with his eyes hee contemplateth heauen and earth, and all sublunary things: hee hath an essence as other bodies, produceth his seed as plants, his bones are like stones, his blood like the springs in the channels of the earth, his haire like the grasse, the ornament of the earth, &c. he liues as a Plant, flourisheth as a Tree, for a man is as a Tree turned vpward, his feet are like the boughes, his head like the roote, his body like the trunke. Beside, some creatures *are* onely, as *Starres*; some *are*, and *liue*, as *Plants*; some *are*, *liue*, and *haue sēent*, as Beasts; some *vnderstanding*,

Angels: all theſe concurre in man; *Eſt, viuit, ſentit, intelligit.*

Q. *What three things are thoſe, that hee which often remembers, ſhall ſeldome doe amiſſe?*

A. That aboue there is an Eare, that heareth all; an Eye, that beholds all; a Booke wherein all our offences are written.

Q. *Whereunto may likewiſe bee annexed a ſecond Memento, and not inferiour to the firſt, being Saint* Anſelmes *obſeruation vpon the laſt day?*

A. Where at the right hand ſhall thy ſinnes be accuſing.

At thy left hand infinet Diuels expecting.

Vnder thee, the furnace of Hell burning.

Aboue thee an angry Iudge.

Within thee thy conſcience tormenting.

Without thee the world flaming.

Where onely the Iuſt ſhall be ſaued.

Whence to flye, it ſhall be impoſſible.

To continue ſtill, intolerable.

Therefore while time is, preuent that, that in time will be: for as one ſaith, If it be not preuented, it will be repented.

Q. *Who was hee that neuer laughed, but ſometimes wept, as we read in the Scriptures?*

A. Chriſt

A. Christ, of whom wee reade that hee three times wept.

1 When *Lazarus* was dead.

2 Over *Ierusalem.*

3 Vpon the Crosse, when hee delivered up his Spirit with cryes and teares.

Q. There be foure duties we chiefly owe, and among all other are especially bound to pay: and which be they?

A. Debemus { *Deo timorem.* / *Patriæ amorem.* / *Parentibus honorem.* / *Proximo favorem.*

To { God, feare. / our Country, love. / our Parents, honour. / our Neighbour, favour.

A Rule for our life.

So { Learne, / Live, } as if { Thou shouldest live always. / Thou shouldest dye to morrow.

Suspice cœlum, despice mundũ, respice finem.

Looke up to heaven, despise the world, respect thine end.

Q. There are three especially unhappy in the Law of the Lord, and who are those?

A. 1. He

A. 1 He that knowes and teacheth not.
2 He that teacheth, and doth not.
3 He that is ignorant, and yet learneth not.

Q. *Whether was there any writing before the Flood? and if, how preserved, notwithstanding the Deluge after it?*

A. It is answered: We have no writing before the Flood: yet S. *Iude* doth somwhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two Pillars, the one of bricke, and the other of stone, wherein he wrote of the twofold destruction of the world, the one by Water, and the other by Fire; which by Tradition was preserved to the dayes of the Apostles.

Q. *What was the sentence, according to the opinions of the Learned, that Christ wrote with his finger in the dust of the pavement of the Temple?*

A. Some thinke it was the same that hee spake; *He that is innocent, let him throw the first stone at her:* Others thinke it was this, *Festucam in oculo fratris cernis, trabē in tuo non vides:* Thou seest the mote in thy brothers eye, but not the beame in thine owne.

Q. *What Booke did* Samuel *write, besides those two in Scripture that beare his name?*

A. A

A. A Booke of the Office and Institution of a King.

Q. *What Books did* Salomon *write, beside those extant in Canonicall Writ?*

A. Salomon wrote three thousand Parables, and five thousand Songs, besides that *ingens opus*, of the nature of all Herbs, Trees, and Plants, from the Cedar to the Hyssope upon the wall, all destroyed by the Babylonians, at the destruction of the Temple.

Q. *Whether did God create hurtfull creatures, as Scorpions, Serpents, and such like?*

A. It is answered, there are some that seeme evill unto us, which yet are not simply evill of themselves; for no substance is simply evill of it selfe: and the Scripture teacheth us, that Serpents were created among other creatures; yet God propounded that all were good: but that some creatures are now hurtfull to man, that is not to be attributed to the first creation, but to the second, after the lapse or fall of man; who if he had persisted in his duty to God, no creature should have beene offensive unto him, but over them hee should have borne a willing subjection. For God made nothing evill, neither doth he make sicknesse, barrennesse, lamenesse, or the like: but they rather have

ſiue deficient then efficient cauſes: as the
ti- want of health, his good creature, is the
cauſe of ſickneſſe: the withdrawing of light
de the interpoſition of darkneſs, and ſo the like.

Q. *What name was that among the Iewes*
ra- *highly reuerenced, that it was only lawfull*
ha *for the Prieſts to name it, and that but at the*
es, *ſolemne Feſtiuals?*

pe A. The name *Iehouah*: a word conſiſting
lo but of ſeuen Letters, and yet all of the fiue
vowels, according to this verſe:

ea *Quinque ſimul iunctis conſtat vocalibus vna*
? *Dinio, & eſt magno maius in orbe nihil.*

hat Fiue vowels ioynd together make a name,
m- in Heauen or Earth, none greater then the
ſame.

re Q. *What amongſt other, are held to be*
a- *things of great difficulty in Scripture to beleue*
n- *& of the greateſt oppoſition to ſenſe to cõceiue?*

ea- A. Some think, the creation of the world
to being made of nothing: ſome, the conſerua-
he tion thereof, and all creatures therein: ſome
i- the Incarnation of the Son of God: others,
a- the reſurrection of the fleſh. Beſides theſe,
n, there are ſome that think *Noes* Ark, and the
il- miſion and preſeruation of ſo many diuers
e- creatures in it, ſo many months fed, ordered
n- and at laſt ſafely deliuered out.

er

ve

Q. *In how many Chapters and verſes doth the Canon of the old Teſtament conſiſt in?*

A. In 777. Likewiſe the Iewiſh Rabbians haue collected to be in the bookes of the law verſes 5845. In the prophets 9294 In *Hagai*, 8064. In the Bookes of Apocrypha chap 173. In the new Teſtament, chap. 260 *Malachy*, which is the laſt of the prophets ſtands as the porch betweene the old and new Teſtament, whereat (as *Tertullian* ſaith) *Iudaiſme* ends & *Chriſtianity* begins.

Q. *Where was God before he made the world?*

A. S. *Auſtine* notes this as vaine a curioſity to enquire; as it is to demand what he did before he made the ſame: & yet to giue the curious ſome ſatisfaction, to the firſt he anſwers; That God dwelt in himſelfe, his, himſelfe, and was God to himſelfe. And to the ſecond, He was not idle, in that he choſe vs before the world, & purpoſed in himſelfe the Creation of all things. But hee that will further buſie himſelfe to pry into this Arke how all things could be made by his word why God made choice of a remnant, and reiected the greateſt part, and the like; let ſuch queſtions, ſay we, amaze the curious and humble the wiſe, and let it be thought he

ſinn

ſinne in vs to haue a tongue to ſpeake, or a heart to thinke, where the Spirit of God had not a pen to write; and let ſuch bee answered as S. *Auguſtine* answered one, curious in ſuch queſtions: That hee ordained a Hell for ſuch kind of inquirers. And as *Euclid* the Philoſopher answered one ſo demanding; What thou aſkeſt (quoth hee) I am ignorant of, but this I know, God is angry with ſuch kind of inquirers.

Q. *There is a thing which is the Temple it ſelfe, the Altar, the Prieſt, hee to whom it was offered, he that was offered: & who was that?*

A. A ſtrange collection, propoſed and reſolued by them that haue ſwet in the trauell of the Scripture, and verified of him of whom al the Prophets beare witneſſe, that is, CHRIST. For in a Sacrifice foure things are to be conſidered; 1. To whom it was offered. 2. By whom. 3. What is offered. 4. For whom it is offered; which all haue their concurrence in him.

Q. *Whether did the Croſſe beare* Chriſt, *or* Chriſt *beare the Croſſe?*

A. It did both, and both at once, and in bearing him, it bore all our iniquities: and therefore as a Father prayed, ſo I deſire that he may be wholly faſtned in my heart, that

was wholly fastened on the Crosse for mee

Of which, thus further:

Inter carnifices sancto pendente latrone,
Per est pœna trium sed dispar causa duorum:
Hi mundo sunt quippe rei pro crimine multo:
Huic reus est mundus salvatus sanguine iuste

Betweene two theeues the inst condemn'd to die
Did hang, where all like punishment did try,
Though for a cause vnlike, they both death try'd;
For sins i'th world, he for the worlds sinne dy'd.

Of whichone wittily ads, that if euer goodnesse was in the midst of euill, then it was.

Q. *what were the two theeues names?*

A. *Desmas* and *Jesmas*:

Iesmas damnatur, Desmas ad astra feratur.

Q. *What were the first and last words that Christ spake in this world?*

A. The first was *Fiat*, *let there be*: and after he added, *Increase and multiply*: the last words were, *Father into thy hands I commend my spirit.*

Q. *Whether is it more necessary, that Christ should bee in Heauen, or in the Sacrament as the Papists would haue him?*

A. In heauen: witnesse Christ himselfe, when

when he saith, *It is expedient that I goe away from you, for vnlesse I goe, the Comforter will not come.*

Q. *What wicked man was that, that for a most vile price sold to others what he had not in his power, and yet what was more precious then all the world?*

A. Iudas, that sold Christ: of whom, as a Father writes, his death was answerable to his life, in that he was hanged being a theef, that he burst being a traytor, &c

Q. *A certaine godly man, from a wicked required a gift that was more excellent then all the world, and yet he gaue it: and what was that?*

A. Ioseph of *Arimathea*, when he begged of *Pilate* Christs body.

Q. *What part of the body of man doth God chiefly require for his seruice?*

A. The Heart, that inward Triangle of loue; for which he cals for in these words, *My sonne giue me thy heart:* and in another place, *This people honour me with their mouths but their hearts are far from mee.* To which purpose is here annexed a Fable of a certaine Hermit, that in his deuotion beseought God that he might know what worship he required chiefly: who was answered

by the Oracle in these words,

Da mediam Lunam, Solem simul & Canicram;

Giue the halfe Moone, the Sunne, and the anger of the dog.

He, good old man, hearing this *enigma*, began to be perplext to thinke of those impossibilities, as how he should bee able to pull the Moone from the sky, though the lowest of all the planets, yet too high for his reach or capacity, much lesse the Sun in a higher Spheare and more difficult, vntil it was thus explained to him:

Giue { *The half Moone*, *The Sunne*, *The Dogs anger*. } that is { C O R }

And that is the heart, a gift that GOD requires.

Q. *Into how many faiths is the world diuided?*

A. The world is diuided into foure parts and foure Religions possesse the same, and with much diuersity in euery one; so, as the saying is, How many heads, so many opinions: which foure are *Iudaisme*, *Christianity* *Mahomatisme* and *Paganisme*. Therefore it was the good councell of *Vincentius*, where he said; Wee are not to sway Religion to what

what fancy we would haue her, but wee must be swaied by her whether she lead vs, whereupon we conclude it vnaduisedly spoken by an Emperor, who walking in his Garden, answered one that had endeuored to root out many Sects out of his land, that their diuersity delighted him as the diuersity of his flowers to look vpon: and that seeing euery man made a Religion to his humor, there would as soone be an vnity therin, as a truce betweene the wind aud the sea.

Q. *To what is an hipocrite most fitly compared?*

A. To a Candle that carries a faire light or shew to others, but wastes it selfe for his vaine-glory to the socket: Besides euery Hypocrite is said to haue the voyce of *Jacob* but the heart and hands of *Esau*.

Q. *What was the difference betweene* Cain *and* Abels *sacrifice?*

A. Thus much, as hath been obserued by the Poet; where *Abel* saith,

Sacrum pingue dabo, nec macrum sacrificabo:
My fat to holy use I'l giue,
And not my leane: they still shall liue.

But euery Hipocrite saith thus with *Caine*,

Sacrificabo macrum, nec dabo pingue sacrum
My leane shall to the Altar flye,

And not my fat that ought to dye.

Q. *Whether were the heathen gods or heathen men more ancient?*

A. Certainly the men that made the Gods.

Q. *In what place was it that the voyce of one creature pierced all the eares in the world?*

A. In *Noes* Arke.

Q. *By what preeept was it, that* Philip, *K. of* Mecedon *became ſomething humbled in his thoughts, after his victories, when nothing elſe could admoniſh him?*

A. By the wiſe councell of one of his Captaines, who noting his ambition, bad him meaſure his owne ſhadow, and hee ſhould find it no longer than it was before.

Q. *By what meanes came* Seſoſtris, *a King of the Ægyptians, ſomewhat to pul downe his ambitious plumes of vanity and pride?*

A. This King *Seſoſtris*, as ſtories mention, hauing conquered diuers Kingdomes, and led captiue their Kings, vaſſaled foure of them to the ſeruice of his horſes, to draw his Chariot: where, euer as the wheele turned, one of them looking backe, moſt earneſtly noted it: inſomuch that *Seſoſtris* perceiuing it, demanded his reaſon therefore, who told him, that thereby he obſerued the

mutability

mutability of Fortune, in the present subiecting and sudden aduancing of first the one part and then the other, how the highest came presently to be lowest, and the lowest part presently to bee highest, and all without intermission or stay. Hereupon *Sesostris* remembring himselfe, and pondering his saying, presently vnyoaked his Kings, and would no more be so drawne.

Q. *How became the Tyrant* Hiero *somewhat to contemplate of the Maiesty of God.*

A. Vpon his commaund to *Simonides* the wise Poet to discourse what God was, when he required, first for respit one day; after that, two dayes; after that, 4. dayes: whereupon *Hiero* wondring why hee tooke such pause, required his reason: he told him the more he entered into consideration thereof to instruct his inability, the more vnable he found himselfe to direct another, or to conceiue aright what God was himselfe. As likewise it is storied of a Scoller of S. *Augustines*, that came to him to be instructed in some poynts of Diuinity, to whom the Father gaue this lesson to learne perfectly; and then to repaire to him for another. *I said I will looke to my waves, that I offend not with my tongue.* Which this Disciple hauing re-

ceiued, departed from him, and returned no more in 19 yeares: and being asked by this M. why he came not againe in so long time, he told him the lesson was so hard, he had not yet wel learned it, although so long studied it: and all this, to shew the infinite depth of God and his mysteries, which like veines of siluer, the deeper they are search'd into, the richer they are found.

Q. *Who are those that cannot, will not, may not doe, nor rightly vnderstand?*

A There are certaine, that neither vnderstand Col nor can vnderstand him, and those are dead men.

2 There are others that may vnderstand, but care not, and they are wicked men.

3 There are another sort that desire to vnderstand but cannot, and these are fooles.

4 There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a Father who asked this question, Art thou a Christian? then it behoues thee to contemne that that seemes to be and is not, and to embrace that that seemes not to bee and yet is.

Q. *One asked a King of the Ægyptians, what was the most hatefull thing in the*

world

world? And he anſwered,

A. The light which diſtinguiſheth all colours, creatures, and beauties in the world and is it ſelfe the moſt goodly comfort and obiect of that moſt excellent ſenſe the Eye: and therefore, as one ſaith, When thou beholdeſt the light of Heauen, that firſt and bleſſed creature of Gods hand, that in a minute transfuſeth it ſelfe throughout all this lower Region, thinke on the teſtimony of S. *Iohn*, that God is light, eſſentiall lightneſſe, in whom there is no darkneſſe.

Q. *What day was that that the like was neuer before, nor euer ſhall be hereafter?*

A. When *Ioſhua* prayed in the middeſt of the battaile, ſo that the Sunne ſtood at a ſtay, and haſted not towards his Weſterne period, ſo long, that, as *Iuſtin Martyr* ſaith, it made the day 36 houres long. And yet ſome write, that 3 houres it ſtood ſtill in the dayes of K. *Henry* 5. till the Earle *Ormond* in Ireland with his ſmall company ouercame *Amore Arſhur* & others with their terrible armies.

Q. *Of what wood was the Temple of* Salomon *built, dedicated and conſecrated vnto God?*

A. Of Cedars, of Sichim wood, and [illegible] that

that by the command of God himselfe, and some reason thereof may be this: 1. For that the Cedar tree is alwaies greene, odorous and sweet, neither will it bend, but support it selfe vpright with it owne strength. 2. For that is truly verified of it that is spoken of Irish Wood, that neither Wormes nor Moaths breed in it, nor liue neere vnto it. 3. For that it is neither massie nor ponderous to load or oppresse the Walls, but strong and light.

Q. *Of what wood was the Crosse of Christ made, and whether of one intire tree, or of seuerall kinds of woods?*

A. The Crosse of Christ, as wee haue it by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mystery: the Cypresse being an Emblem of dissolution and death; for being cut or wounded, it withers and wastes away: The Cedar of immortality, because it withstands the consumption and wastes of Time to a dateless perpetuity; The Pine, a nauigable wood that floats vpon the waters, and therefore the most vsefull for ships, to signifie that death should haue no more power, nay lesse to ouer whelme him, than the Pine

is

subiect vnto drowning by the violence of the waters.

Q. *What is thought to bee the occasion that Christ cursed the fig-tre being barren since it was neither a reasonable creature, nor disposer of its owne seasons, and specially being not then the time of bearing?*

A. This is thonght not to bee without many deepe mysteries; one whereof especially is conceiued, to note out the hatefulnes of Hypocrisie, that seemes to flourish with displayed leaues of vanity and ostentation, but wants the true fruite of faith, which are good workes and charity.

Q. *Why was the same Tree in Paradise, (without doubt good, and very good, for all that God created was very good) forbidden* Adam *to tast?*

A. Many wonder hereat, and one of the Fathers in this admiration hath brought in *Adam* thus expostulating the case with himselfe: if it be good why may I not touch it? If it be euill, what doth it in Paradise? But to this S. *Austine* and diuers of the Fathers answer: that the command of God in that, was rather for the triall of his obedience, than for any other danger that would haue growne to *Adam* by the eating thereof.

Q.

Q. *What Tree was that, that the same d*
sprang vp and perished?

A. *Ionas* Gourde.

Q. *What Trees in the Scripture are especially called the Trees of God?*

A. It is thought to bee those that grow forth of their owne accord, as the fir-tree, the Cedar, and the wild Oliue tree.

Q. *Is there a distinction of Sexes among Trees?*

A. *Pliny*, a most certaine Author, attributes both sexes and wedlocke vnto Trees and first he instanceth vpon the Palme tree the loue betweene whom is such, that if the female be farre disioyned from the masculine, it becomes barren and without fruit: if the male haue his boughes broken by any accident, the famale becomes desolate and droops like a Widdow.

Q. *What part in trees is the most strongest?*

A. Those that grow and shoot towards the North.

Q. *What tree is that that is most flourishing in the branches, but most comfortable in the fruit?*

A. The Vine.

Q. *By what fitnesse or sympathy is the Vine taken to be the emblème of the wife.*

As

A. As the Vine on the sides of the house being neither so high as the top, nor so low as the bottome, is an ornament to the house, so the wife placed in such a middle condition, neither as the head, nor as the foot, but by the side as a fellow, for they are fellowes that walke side by side; is an ornament to the Husband. And as the Vine yeelds the faireſt shade of any tree to sit under, so must the Wife bee the shade and delight of her Husband. And as there is no tree more sensible of wrong than the Vine, for cut it and it will weep and bleed to death; so must the Wife at any just reproofe, be as tender and sensible as the Vine of cutting: and as the smel of the leanes of the Vine in the summer driue away all noysome beasts and serpents, so must the thoughts of a Husband driue away in the Wife all euill prouocation and harmefull intention: and as the Vine being but a weake tree, hath the Wal or the Elme to support it; so must the Wife, the weaker sex, be supported by the Husband, the stronger, &c. And as concerning both, thus further the Poet:

The fruitfull Vine and vertuous wife are both
for mans delight.

For

For shade and comfort in the day, and sol
in the night.
To good ends both of them were made, and
they both are still,
But oftentimes they are abus'd unto m
dangerous ill.
And then we finde it so fall out, that these t
weaker things,
Doe overcome the strong, the wise, and gre
test even of Kings.

Q. *Of the apples of Paradise, or Adam apples, what is related of them?*

A. That those apples so called, are of exceeding sweetnes, when they come to their full maturity and ripenesse, and are called some *Musi*, or Muske Apples; and it is the observed, that what part soever of them yo cut, there appeares a crucifix in it: and it reported for a truth, or rather coniecture upon pregnant probabilities, that the for bidden tree of the knowledge of good an evill was of that likenesse.

Q. *What apple or fruit was it that Adam in eating drew sinne and death upon himself and his whole posterity?*

A. It is vncertaine, and cannot rightly b knowne, for the Scripture mentions it not yet some writers, to satisfie the curious, th

bring in their argument: some thinke it was a Persian apple, that at this day growes in the East where Paradise was situate: some thinke it was a golden apple that was sweet to taste, and delightfull to behold: some thinke it was a Cherry, some a Peare, but all these are but uncertaine: but this is certaine Adam *primus homo, damnabat secula pomo.*

Q. *How many ribbes hath every man and woman?*

A. This question hath bred some controuersie among the learned: for there are that affirme, ever since the creation of the Woman, that *Adam* lost a rib from his side; the man hath one rib lesse than the woman, and lesse than he had at first. Now there are of the other side that affirme, and that truly, that there are in either side of either sexe, as well of the man as of the woman, 12. ribs: for that rib of which *Eve* was formed, was peculiarly made by God to that purpose: neither was it a bare bone, but had flesh likewise. And therefore, since from Earth, and the slime of the earth, and from a bone from that earth, all posterities are descended, though some be rich and some be poore, some be noble and some base, yet they are all but one mettall and descent, as

to

to that purpose followeth,

Aurea nobilitas luteam si vestiat ollam,
Non ideo sequitur, hanc minus esse lutu
If golden Titles gild an earthen Pot,
That it's lesse earth for that, it followes not.

And concerning the pride of Cloathing this admoniſheth us, that they ſhould n be abuſed to that exceſſe, but rather for humiliation, the ſad remembrancers of t fall of Man: for *Adam* in his innocency wo no cloathing:

Pellitus nunc es, fueras sine vestibutante,
Nudus eras purus, crimen amictus habe

Q. *What ſeed of all other is the leaſt, y bringeth forth the greateſt tree?*

A. Chriſt himſelfe expreſſeth this of th Muſtard-ſeed, of whom is reported i ſome Countries to be trees of ſuch bigneſ that they yeeld a ſhadow to ſit under.

Q. *What kind of men are moſt rare in th Kingdome of heaven?*

A. Some ſay Hypocrites: for whe Chriſt threatens deſtruction to the wicked he ſaith, their portion ſhall be with Hypocrites. Some ſay, Vſurers. But the Germa proverb ſaith, Princes; which are as rare i heaven as Veniſon in a poore mans kitchin, but this is alwayes to be underſtood of wic-

ked

ed and irreligious Princes.

Q. *Who are those that are called the Sons of Thunder?*

A. Saint *Iames* and Saint *Iohn* the Apostles; and the reason of this attribute is, for that they affright the wicked, rouze up the loathfull, drawing all to an admiration of their highnesse: from whence it is, as Saint *Bede* writes of Saint *Iohn*, that Son of Thunder, that he thundred so high, that if he had thundred a little higher, all the world could hardly have comprehended him.

Q. *Who were those that found not a Physician to cure them being living, but to raise them being dead?*

A. *Christ*, *Lazarus*, the Daughter of *Iayrus*, the Widowes sonne, *Eutichus*, *Dorcas*, and others.

Q. *Who were those that once liued on the earth, and never dyed?*

A. *Henoch* and *Elias*.

Q. *Who was hee that dyed, and was not borne?*

A *Adam*.

Q. *Who was he that was but once borne and dyed twice?*

A. *Lazarus*.

Q. *Who was he that spake after death?*

A. *A*

A. Abraham to the rich Glutton.

Q. Who and how many were those that h their names foretold, and spoken of befo they were borne?

A. Ishmael, Isaac, Iosias, Cyrus, and *Io* the Baptist.

Q. Who was he that prophesied before h was borne?

A. Iohn Baptist in the wombe of his mo ther: of whom S. *Austine* saith, that havin not yet seene the heaven, nor the earth, y he knew the Lord of both.

Q. What issue was that that was elder the his mother?

A. Christ: to which purpose the Poe thus wittily followeth it:

Behold, the Father is the Daughters Sonne,
The Bird that built the nest is hatcht therin
The old of time, an houre hath not ont-run,
Eternall life to live doth new begin, &c.

Q. Who was he that seeking his fathers As ses, found a kingdome?

A. Saul.

Q. Whether of the two companions, the soule or the body, have the greater hand i sins, and why for the sin of the one they should be both together joyntly punished?

A. It is thus answered by a Similitude:

A

maſter of a family committeth his Or-
ard to two keepers, of the which the one
ame, and the other blinde: where the
ipple that had his eye-ſight, ſpyes out cer-
ine golden Apples hanging upon a Tree,
lightfull to his ſight, and contentive to his
ſte, if he might but obtaine them: he not
ble to plucke them, relates to his fellow
ow pleaſant the fruit ſeems to him that he
ookes upon with his eyes, and how willing-
he would taſte, if hee had but legges to
eare him to them: To whom the blinde
nſwers, And I would not ſticke to pull the
pples, if I had but thy eyes to ſee them; and
o at laſt betweene this debate they agree,
hat he that had his eyes ſhould ride vpon
he others ſhoulders, that had his legges:
his being done, they were able to plucke
he fruit, and did eat; and having eaten,
he Maſter of the Orchard enters, and finds
is damage, enquires by whom it was done,
nd they both confeſſe their act and furthe-
rance, how the one vſed his feet, and the
ther his eyes, and ſo they did it betweene
hem. The Maſter finding it ſo, puniſhed
both with one equall puniſhment, as they
had both deſerved. After which example
doth this moſt wiſe Governor exempt nei-

ther

ther body nor soule, because they both le
their furtherance to sinne: and being th
both guilty, thus hee punisheth them bo
inseparably for euer.

Q. *But why should eternity punish th*
which is committed in time, and often time
but a short time?

A. First, because the sinne, though it be
committed in time, is against an infinit Ma
iesty. Secondly, because God iudges accor
ding to the wilfull inclination of a sinner
that would sinne eternally, if he might liu
eternally: and to this indefatigable bent o
wickednesse, God answers him with euer
lasting punishments: for, as a Father saith
Peccat homo in suo æterno, punit Deus in su
æterno: Man sinnes in his eternity, and God
punisheth in his eternity.

Q. *What knowledge is required in a Chri-*
stian?

A. There is a twofold knowledge, *Viæ*,
& Patriæ: The first is of this life, where he
that knowes most, knowes but in part: The
other is of our Countrey Heaven, wherein
wee shall know, even as wee are knowne,
1 Cor. 13. 12.

Q. *Whether doe fooles bring more profit to*
wise men, or wise men to fooles?

A. Cato

A. *Cato* saith that fooles bring more pro- to wise men, because wise men seeing ir folly, they endevor to avoyd it: where- fooles on the contrary, make no vse of e wisdome of the wise, by reason of their lly.

Q. *VVherefore doe Serpents, since they te all mankind, yet chiefly bend their forces ainst women?*

A. By reason of the perpetual enmity put God betweene the woman and the Ser- nt, and the seed of the woman & the seed the Serpent. Of which, one thus writes oncerning the blessed seed of the woman at broke this cursed head of the Serpent.

Qu a d tr fu ſtr
os nguis rus iſti de nere auit,
Sa m Chr vul l

And as another to the like effect. (*horte Anguis peccatum & mortem generauit in anguis justitiam & vitam reparauit in ara.*

1.

Where the dire Serpent brought in
wounds and death:
CHRIST by his Blood hath heal'd,
restor'd our breath.

2. Both

2.

Both Sin and Death to our ſucceeding loſ
The Serpent gaue in Garden to Mankind
But *Chriſt* reſtor'd againe vpon his Croſſe
Iuſtice and Life, whereby we ranſome fin

And as another to that purpoſe,

Soluit pendendo, quod Adam *commiſit edendo*

Q. How is death proued to be nothing to us?

A. Thus: when Death is, then we are no
and when wee are, then Death is not, an
therefore Death is nothing to us.

Q. How is our life proued to be a ſomethin almoſt depending vpon nothing?

A. Thus: the yeeres that are paſt, are gone
and thoſe we have not: the future wee ar
not certaine of, and therefore boaſt not of
the time preſent is but a moment, and tha
is the brittle thred it depends upon. An
therefore to this I adde with a Father, Hap
py is hee, that in this his ſhort minute laye
hold vpon Chriſts mercies, and even whil
it is called to day, and he may be found tha
bore all our infirmities upon his Croſſe: O
Lord, ſaith S. *Bernard*, I may walke abou
the Heauen and the Earth, the Sea, and th
dry Land, but I ſhall find thee no where ſ
ſoone as on the Croſſe: there thou feedeſt
there thou ſleepeſt, &c. And as he further

addeth

ddeth, so may every sinner in this kind concerning his unworthinesse and his sinnes either to seeke or finde him.

Non sum leta seges, lolium sum triste: sed oro;
Me tamen in messem collige Christe tuam.

English,

No fruitful field am I, no blessed Wheat,
But cursed Cockle, to weed out, not eat:
Yet though I am this out-cast, lost and sold
To sinne, yet Lord reduce me to thy Fold.

Q. *What is the careless liuer compared vnto, and most fitly?*

A. To him that sees his face in a glasse, goes away, and either forgets his deformity or cares not to amend it.

A good and short rule to meditate:

Quid sis, quid fueris, quid eris, semper mediteris.

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The young mans question to the old man concerning life, and what it is to live.

Dic venerande senex, humanum vivere quid sit?

The old man answereth:

Principium vitæ dolor est, dolor exitus ingens,
Sic medium dolor est, vivere quis cupiat?

English,

The beginning of mans life is griefe and

miſery, the end of it griefe and miſery, an
the middle nothing but griefe and miſery
which conioynes both the middle and end
and makes one compleat maſſe of ſorrow o
all; of which we may ſay as one ſaith:

What ioy to liue on earth is found,
Where griefe and cares doe ſtill abound?

And therefore the more firmely to fix thi
Exhortation, againe he ſaith, Young me
heare mee an old man, that being a youn
man, heard old men, and haue both by rela
tion and experience found the truth hereo

Q. What ſinne is that, which by making o
thers contemptible in a mans owne eyes, make
his owner contemptible in the eyes of God?

A. Pride, a ſinne ſo much beaten againſ
by the learned of all ages, that it is admire
how it hath preſerued a life ſo flouriſhing t
theſe times of ours.

A pithy Ænigma whereof to that purpoſe
is here infixed.

O ——
Mors
Cur ----
Deus ---
Negat
Vitam
} SVPER {
Be,
Te,
Bis,
Nos,
Bis,
Nam?

Engliſhed

Englished,

O Proud Man,
Death is aboue thee:
Why wilt thou be proud;
Seeing God aboue vs
Denies to the proud
The life above!

Further motiues for humility.

If these deiect thee not, then consider a little further with me, whither thy life will lead thee, which is to death; and whither will death carry thee but to iudgement.

But before wee come to speake of the Iudgement, let us a little consider Death.

Mors antrorsum retrorsum considerata.

Death considered backwards and forwards.

Mors solet innumeris morbis abrūpere vita M
Omnia mors rostro devorat ipsa su O
Rex, princes, sapiēs, servus, stultus, misera ge R
Sis quicunque velis, pulvis & vmbra eri S

Englished:

The many sorrows that are heires to breath,
And Twins adioynd to it, are freed by Death;
With whose impartiall sythe, the wise, the just,
Princes and Kings are all mow'd downe to dust.

Q. *What is there concerning the last Iudgment?*

A. *Iudicabit judices Iudex generalis.*
Ibi nihil proderit dignitus papalis.
Sive sit Episcopus, sive Cardinalis.
Reus condemnabitur, nec dicetur qualis.

Ibi nihil proderit multa allegare.
Neque accipere, neque replicare.
Nec ad Apostolicam sedem appellare.
Reus condemnabitur, benesciens quare.

Cogitate miseri, qui & quales estis.
Quid hoc in judicio dicere potestis.
Quo nec erit edici locus nec digestis.
Christus Iudex, Damon actor, reus testis.

Englished,

Before this Iudge, all judges must appeare,
Despite their greatnesse, dignity, or place,
For to be judg'd as they have judged here,
Where feare, nor friendship, Iustice shall (out-face.
Excuses there t'alleage, will be but vaine,
As to appeale unto the See of *Rome*.
For there the guilty though he much do fain,
Shall not pervert his Iustice nor his doome.
Weigh then most wretched man thine own estate,
How

How in this judgmēt thou must stād upright
Where shall no booke be opened to relate;
But even the conscience shal it selfe indite.

Which that thou mayest the better doe, learne to put this counsell of S. *Bernard* into practice, where he saith:

Non sicut amo, non sicut odio, non sicut timeo: sed sicut invenio, judico.

Which is,

I judge not as I love, I hate, or feare;
But sentence on the truth of what I heare.

Q. *What shall bee the last words that shall be spoken in this world?*

A. Come ye blessed, Goe ye cursed, &c.

Aspera vox ite. sed vox benedicta venite,
Ire malis vox est apta, venire bonis.

From which bitter word, I pray with Saint *Bernard*, Deliver me O Lord in that day.

Q. *What are the parts of repentance?*

A. These six: *Viz.*
- Confession of
- Contrition for
- Detestation against
- Aversion from

} sin

- Conversion to
- Obedience to

} God

Q. *What language, according to the conjectures of some learned, shall wee speake in the world to come?*

A. The Hebrew, a language that Christ himselfe spake in this world, and the most ancient, and most sacred of all other, being spoken by *Adam* and *Eve*, and which was not changed at the confusion of *Babel*: the next whereto is the Greeke, as most rich; then the Latine, most copious.

Q. Which of all the Psalms of David *is the longest, and which the shortest?*

A. The shortest is the 117. the longest the 119. the one consisting of 155. Verses, reckoning 4 lines, where the meeter ends, to a verse, as the other of two Stanzes.

Q. Which of all the Psalmes of Dauid *is the most mournfull and compassionate?*

A. The Psalme 77.

Q. What Psalme is it that the wicked, nay the very Divels themselves, according as Athanasius *writeth, tremble and quake to heare read or recited?*

A. Psalme 68. Let God arise and see his enemies scattered.

Q. How many Innes or lodgings did the Sonne of God vse in this world?

A. Foure: which are these:

Prima domus Christi, fuit aluus virginis alma
Altera præsepe, crux tertia, quarta sepulchrum.

English,

Englished: (womb

Our Saviours first house was the Virgins Second his Stall, third Crosse, the fourth his Tombe.

Q. *Since many other birds resort to the dead carkasses, as Crowes, Prognosticators of weather, and Vultures that presage death and battell, it remaines to consider why it pleased the wisdome of God, only to name the Eagles, as it is in the Text, Where the dead carkasses are, thither will the Eagles resort?*

A. It is answered, For that by those he would figure out unto us the condition of the godly; for as the Eagles flye the highest of all other Birds, so must the faithful Christian soare vp with wings of Contemplation: and though sometimes they stoop to the occasions of the world, yet their conuersation must be on high: and as the Eagles are said to be sharpe sighted, and can behold the piercing beames of the Sun, so must the true belecuer with vndazled eyes behold the Sun of righteousnes with more resplēdant raies, euen the Son that makes the Sun, that makes the day. And as the Eagles are fed with dead carkasses, euen so must the faithfull Christian feed vpon the crucified body of Christ.

Q. *What part of the earth was neuer seene*

but by foure kindes of men?

A. The bottome of Iordan, and that when God divided the water: which was done once by *Moses*, after by *Joshua*, then by *Elias* and last of all by *Elizeus*.

Q. *Whereupon doth the foundation or base of the Earth consist, or upon what doth it rely?*

A. It is a secret, sought of all men, unknowne of many, and perceived of few; to which yet we answer from the Scripture, That the base and huge weight thereof relyes on nothing: and *Iob* himselfe testifies, upon no materiall thing, but is onely supported by the power of God himselfe.

Q. *What is that that beares all, formes all, nurisheth all, increaseth all, creates al, buries all, and receives all into her againe?*

A. The Earth.

Q. *Whether doth it wax old or not?*

A. All Writers doe agree, and one age testifieth unto another, that it waxeth old, as doth a Garment, or the Birth of a woman: and experience it selfe finds, that both in the fruitfulnesse, the strength and operation of Herbs, Plants, and Vegetables, the defect and decay thereof is daily seene, & the lessening of the operation and vertue most sensibly perceived, in the languishing dolour of many

many incurable diseases in these times.

Q. *Wherefore doe the Iewes breake the Glasse in which the Bride and Bridegroome drinke?*

A. To admonish them, that all things are transitory and brittle, as that Glasse, and therefore they must bee moderate in their pleasures and desires.

Q. *Wherefore have all Iewes a rank smell or savour?*

A. Some thinke, because they are of a bad digestion; others thinke, because they use not labour nor exercise, but liue by Vsury: some thinke the wrath of God upon them, the immediate cause. Howsoever, they have beene a people strangely dispersed over the face of the earth, slaughtered and tormented in all Countries, *France*, *Spain*, *Portugal*, *Germany* and *England*. Some of their offences were, washing and clipping the Kings Coine, circumcising & stealing of Christian children, and pricking them ful of holes for their blood, which they conceited would cure the Leprosie and ranke smell both of their breath and skin. In K. *Iohns* time they were fined at 1000 markes a man, upon penalty of not paiment, to lose their teeth; an old Iew at *Bristol* had six of his teeth pulled

out, because he refused to pay his fine. Many thousands of them were slaughtered in divers Kingdomes, vpon a rumour spred, that they had poysoned all the Wels in those Countries and where-euer they liue at this day among Christians, they liue in subjection and slauery to them they most hate.

Q. *What Countrey in the world is the most desolate and solitary?*

A. The Country of the *Sodomites*, where Satan wonne so much ground, that whereas according to *Strabo's* description, stood thirteene Cities, situate vpon one of the most fruitfull soyles in the whole earth, euen a second *Eden*, or garden of Paradise, for pleasure and beauty, whence sprung those clustring Grapes from those Vines of *Engeddi*, so renowned in Scripture, stands not now one of those Cities, to magnifie her selfe aboue her fellowes, but all with *Sodom*, the Lady of them all, desolated and destroyed, not one stone left vpon another, nor no other witnes of their sometimes, being more then the dire smell of fire and brimstone, the heavy Iusticers of GOD that destroyed them: and for the fruit of that Vine that made glad the hart of man, in them perverted from his true vse to sinne and drunken-

nesse,

neſſe, are only found now Apples of a beauteous appearance, but touch them and they are but aſhes, and of a ſulphurous ſavour; an Ayre of ſo poyſonous a vapour above, that (as Hiſtoriographers write) ſtifles the Fowles that flye over it that they fall downe dead, and the Fiſhes likewiſe in that dead Sea under it, poyſoned as they fall in, or float from the ſilver ſtreames of Iordane, that thence empty themſelves into that ſulphurous Lake.

There are foure kinds of men that lay claime to their owne and others, and but one rightly, and theſe are they:

1. The firſt ſaith, That which is mine is thine, and that which is thine is mine: and this is the Ideot.

2. The ſecond ſaith, That which is mine is mine, and that which is thine is thine: and this is the indifferent man.

3. The third ſaith, That which is mine is thine, and that which is thine is thine owne: and this is the godly man.

4. The fourth ſaith, That which is thine is mine, and that which is mine is mine owne: and this is the wicked man.

Chriſt all, and without Chriſt no thing.

Possidet ille nihil, Christum qui perdidit unū;
Perdidit ille nihil, Christum qui possidet unū.

Q. *What doe we owe unto our Neighbour?*

A. Three things: that is to say,

Nostrum { *nosse* / *posse* / *velle* } *in* { *consiliis:* / *subsidiis.* / *desideriis.* }

To counsell, to assist, to desire his good.

Three things are most precisely necessary for every Christian man, and what they are:

Faith ——— { *without* / *which we* / *cannot* / *please* } { *GOD.* / *our Neighbour.* / *ourselves.* }

A good name,
A good conscience, ———

Of the latter of which one writes:

O vita secura ubi est conscientia pura!
O life secure that hath the conscience pure.

Q. *Why do young men many times say they are younger then they are, and old men they are older then they are?*

A. This doth youth, that he may seeme to preserve the flower of his youth the longer: this doth age, to regain more reverence and authority, but either foolishly.

Q. *He that learnes from youth, whom doth he resemble?*

A. Him that eats Grapes before they are ripe.

ripe, and drinkes wine before it be setled.

Q. *But whom doth he resemble that draws his precept from old men?*

A. Him that eats ripe Grapes, and drinks old wine; for, *Seniores sunt Saniores: incipientes insipientes.* And likewise much the more, *Quæ laboriosa fuere juventuti studia, ea sunt jucunda senectuti otia.* Whole studies were more painfull in youth, their pleasures are more perfect in age: for in the largenesse of knowledge is the sweetnesse of life; and therefore neither in youth nor age should we thinke our selves either too young or too old to learne, but with the resolution of that Father say, *Etsi alterum pedem in sepulchro haberem, adhuc discere velim.*

Learning would I desire, and knowledge crave,
Though I were halfe sepulchred in my grave.

Hereafter

2.

Hereafter follow certaine mix Philosophicall Questions, more various, and of greater liberty.

Q. *Christ bids us bee wise as Serpents: wherein consists the wisdome of Serpents?*

A. 1. That in the Spring shee casts her old skin, to invest her in a new.

2. That shee will defend her head above all things.

3. That she stops her eare at the voyce of the charmer.

4. That carrying poyson alwayes in her mouth, she stil expoſeth it before she drinks: of whom the Poet wittily thus writes:

Vt nulli nocuisse velis imitare Columbam:
Serpentem, vt possit nemo nocere tibi.

English.

That thou no hurt of other men maist take,
Be wise as Serpents for thine own dear sake:
That against others thou doe not offend,
The Doves offenceleſse nature apprehend.

Q. *Whether may the warmth of Velvet or Frize be more comfortable? or whether the*

con-

continued pleasures of great men, or the selldome, yet sometimes pleasures of poore men, be more delectable? or whether great men take more content in their great pleasures, then meane men in their lesser?

A. The warmth or health to the body is all one; though Velvet have the superiority for ornament, it hath not therein for use: And as for the great pleasures of great men, being daily and common, are not thought so delectable, as the seldome recreations of the mean, but rarely and desiredly afforded. In meane ragges (wholesome, though not costly) the poore may be as much, nay, are (for the most part) more delighted, sleep as soft on their beds of Flocks, as the other on their Pallets of Downe: for all content, or dislike is of our owne making: for so good or ill an Artist is Imagination, that it will turne Frise into Velvet, & Velvet into Frise: for as the imagination shall be flattered, so the senses are perswaded, and so it is enjoyed. And therefore I conclude, that that content which oftentimes lodgeth not under a golden-fretted Roofe, may bee found napping under a thatcht-patcht Cottage. As that King sometimes in a Poem of his to that purpose wittily complained:

O Sleepe, O gentle sleepe, natures soft nurse
How have I frighted thee?
That thou no more wilt weigh my eye-lids
downe,
Nor steepe my senses in forgetfulnesse?
Why rather, sleep, lyest thou in smoky cribs
Vpon uneasie Pallets stretching thee,
And husht with buzzing night-flyes to thy
slumber,
Then in the perfum'd chābers of the great
Vnder the Canopies of costly state:
And lull'd with sound of sweetest meloly.
O thou dul god, why lyest thou with the vile
In loathsome cribs, and leav'st the kingly
couch.
A Watch-case, or a common Larum-bell.
Wilt thou upon the high and giddy mast,
Seale up the Ship-boyes eyes, and rocke his
braines
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who takes the ruffian Billowes by the tops,
Curling their monstrous heads, and hanging
them
With deafing clamor in the slippery clouds,
That with the hurly, Death it selfe awakes:
Canst thou, O partiall Sleepe, give them re-
pose.

a wet season in an houre so rude,
nd in the calmest and most stillest place,
Vith all appliances and meanes to boot,
eny it to a King? then happy lowly down,
neasie sits his Robe that weares a Crown.

Q. *Why are not riches, in their flight, sayd take themselves to the wings of a Cocke, or Hawke, or some other tame Fowle, but to e wings of a Swallow?*

A. Because the Cocke and the Hen, and he Hawke, and such like, are domesticall reatures; and though sometimes they step ide, yet may oftentimes againe be found; s the Hawke sometimes by her bels, when he Swallow passeth away unrecoverably.

Q. *How many, and what Creatures are hose that live onely without meat.*

A. Foure: the Camelion by the Ayre, the Want or Mole by the Earth, the Sea-herring y the Water, the Salamander by the Fire; nto which may bee added the Dormouse, hich lives partly by sleepe.

Q. *What is the reason that Herbes, that re planted in the Earth by the industry of an, grow up so slowly, & prosper so leisurely, hough well manured, & excellently applied very way, when as weeds and such like shoot*

up hastily of themselves, without either tillage or toyle?

A. It is answered, that the earth is to the one a Step-mother, to the other as a naturall Parent; and therefore to those which are her owne legitimate and truly, she lends the more nourishment, when to the other, but as bastards, shee withdraweth from them. For the Earth is to the weeds as mans naturall corruption to his vices which spring up of themselves plenteously but vertue and goodnesse by grace and education more sparingly.

Q. Why are Cats and Whelpes brought forth blind?

A. Because that drawing neere to their maturity & ripenesse, they wound & pierce the matrix with their clawes, wherupon by their Dams they are hastily and imperfectly cast out before their time.

Q. Why doth blood issue afresh from an olde member, or wound, many dayes before made and dryed up, the Murtherer approaching neere unto it?

A. Our Naturalists observe divers naturall causes to the effecting of thesame, which for their uncertainty we meddle not with all; but thus conclude, that Murther shall not be

concealed or unrevenged: and to that d, the blood of the slaughtered cryes for ngeance at the hands of God: which God regarding, by that meanes answers, to ap- ve to man what often seemeth doubtful erwise, as hath most strangely beene ma- ested.

Q. Why do the affections of Parents runne wards to their Children, and not their chil- n runne downwards to them?

A. Even as the sap in the root of a tree ends into the branches thereof, and from branches returnes not into the root a- ne, but runnes out from thence into seed; parents love their children: but children love not their parents, but their affecti- run forward to a further procreation: hereby it comes to passe, that one Father h more willingnesse brings up ten chil- n, then ten Children in his want sustaine Father.

Q. How is it that there be many more wo- n in the world then men?

A. Some thinke, because Women are empted from the Warres, from the Seas, prisonment, & many other troubles and gers of the land, to be a reason sufficient: thers likewise there are, that think this

may

may be a reason, because in the whole co
of Nature, the worst things are euer m
plentifull. To which effect *Pliny* tels a
ry of a certaine Field-Mouse, that ev
moneth brings forth thirty, when the E
phant, a creature of vse and seruice, is th
yeares in trauell with one. And theref
one thus merrily writes of that sexe:

If women were as little as they're good,
A Pescod shell would make them gowne
hood.

Questions of the earth.

Q. *How many miles is the earth in circu*

A. It is vncertaine, and cannot rightly
defined: for as the Lord said, Who h
measured the earth? yet the Mathemati
ans and Astrologians are of opinion that
is foure times 5400 miles: but howsoeu
in respect of the Heauens, they conclude
but a point, where euery Starre in the eig
Sphere is esteemed bigger then the wh
Circumference thereof; where, if the bo
of the earth should bee placed in the li
splendor, it would hardly appeare: Yet,
such a father, we make of this little so gre
a matter, so admiri ng this miserable dust;
which, not onely we, that are but Dust a

VVorm

ormes do creepe, but alſo many other ormes and Beaſts beſides: And yet this nt is diuided among mortals into many nts, and with fire and ſword contended and ſought: and many are ſo beſotted rewith, that they would exchange for a te of this point, their part in heauen, ld they meet with a chapman.

Where is the center or middlemoſt part of earth?

A. At *Delphos*, as the Ancient would e it: to which purpoſe, *Strabo* tels a ſto- of two Eagles ſent from *Ioue*, one from eaſt, and another from the weſt, which t at *Delphos*. Some are of opinion, that neere the Mount *Taurus*: *Ptolomeus* ught it vnder the Æquinoctiall: *Strabo* *arnaſſus*, a mountaine in *Gracia*: *Plu-* *h* was likewiſe of that opinion. But ſt of our Eccleſiaſticall Writers haue ught *Iudea* to be the middle of the earth *Hieruſalem* the very point and Center; which opinion was S. *Hierom*, *Hillarius*, *a*, and others: according to the pſalme, *hath wrought ſaluation in the middeſt of Earth*, that is, at *Hieruſalem*, by his paſ- n. Yet, in reſpect of the whole World, re is no place properly the middle, be-

cause it is round.

Q. *Wherefore is the world round?*

A. Because that it, and all therein, sh
not fill the heart of man, being a triangl
ceptable for the holy Trinity.

Q. *How farre is the East distant from*
West?

A. A dayes journey, for the Sunne
seth betweene them every day, going
Astronomicall computation, 900. mil
an houre.

Q. *Whether is the water or the earth*
greater?

A. It is answered, the water is bigger t
the Earth, the Ayre bigger than the W
and the Fire bigger than the Ayre.

Q. *What comparison is there betweene*
Sunne and Vertue?

A. So much, that when as the Sunn
at the highest, the lesser shadow doth it
upon the Earth, as the nearer thereto
greater: so Vertue, the more high and
vate it is, the more it shines unseene, unk
to it selfe, and such as participate in the
ition thereof, as that other, the more unr
and declining, a greater, but a worser l
to the World.

A certaine old Doctor of the Church co
pa

red the Old Teſtament and the New to
e Sunne and the Moone: the Old borrow-
light from the New, as the Moone from
e Sunne; the New being wrapped up in
e Old, and the Old revealed in the New.

Q. *What is the higheſt of all things?*

A. The Sea is higher than the Earth, the
yre higher than the Sea, the Fire higher
an the Ayre, the Poles higher than the
re, GOD higher than the Poles; higher
an GOD, nothing.

Q. *What may the world moſt fitly be com-
red unto?*

A. To a deceitfull Nut, which if it be opened
ith the knife of truth, nothing is found
ithin it but vacuity and vanity. (*quentem.*

Q. *Si fugio ſequitur, ſed me fugit illa ſe-
s mira & varia eſt, dic mihi quaſo quid eſt.*

Engliſh.

If I her follow, ſhe me flyes;
If I her flye, ſhe followes me:
A thing moſt ſtrange & various 'tis,
I pray you tell what it may be.

A. The Rainbow, which ſeemes to vary
colours according to the variation of the
ind of him that beholds it.

Q. *What times are wee chiefly to ſelect to
r ſelves, for the ordring of our affaires, and*

as the most convenient for that purpose?

A. The Morning and the Evening: the Morning, to propose what wee have doe: in the Evening, to consider what w have done and effected: so that wee m husband our time in the early and wise d posall and accomplishment of our affair And next,

That we may also have the first of the golden Verses on our side, and the other ther frustrated, or not strongly against which ensue as followeth.

And first for our early rising in the Mo ning:

Sanctificat, ditat, sanat quoque, surge mane.

Englished.

To rise betimes hath still beene underst A means t'inrich, make wise, preserve p blood.

For the second:

Omnia, sire putes transacta tempora vina,
Vel male, vel temere, vel nihil egit homo.

Englished,

Survey all things, and their swift progre scan,
Rash, bad, or nothing, in them's done by

Q. *Whether throughout the whole ye*

are there more cleare or cloudy dayes?

A. The dry are more then the rainy: the cleare more than the cloudy: according to the Poet,

Si numeres anno soles & nubila toto,
Invenies nitidum sæpius esse diem:

Number the daies, the cloudy and the cleare
And thou shalt find more faire than foule i'th yeare.
But Womens beauties if thou so compare,
The greatest numbers are more foule than faire.

And yet one saith,

Who takes a woman foule unto his wife,
Doth pennance daily, yet sins all his life.

Q. *Whether are some dayes to bee accounted infortunate, or not, as in our Kalender are set downe?*

A. They are not: as in the Countreymans Counsellor here ensuing, is further to that purpose related. And therefore *Heraclitus*, not without cause, blames *Hesiod*, for his distinction of dayes good and evill, as if he were ignorant that all dayes were alike: To which purpose, is here annexed the noble courage and resolution of *Lucullus* the

Captaine: who, with no lesse happy euent than ripe iudgement, being endangered by an enemy, and vpon an ominous day, as his Souldiers termed it, likely to haue been surprised, animated them on notwithstanding to a famous rescue and victory, with this perswation, That giuing the onset with resolution, they should change a blacke day to a white: and the successe was answerable.

Q. *Whether is the custome lawfull, or not, that is comonly vsed for the celebration of our birth dayes?*

A. The Heathens in ancient times had this custome in great esteeme and reuerence and in some measure wee may be imitators of them: but how we should celebrate ours, Saint *Austine* hath giuan vs a Rule, that is with thankefulnesse and reioycing in God, that he would haue vs borne to be Temples consecrate to him: the daily reioycing, when we find in our selues a willingnesse and perfection in some measure to goe forward and endeuour the end of our Creation, which is the seruice of God; vnto the which, vnlesse we referre our whole care, wee shall haue small cause of reioycing, but rather to wish we had neuer been borne. And most of the

the Fathers are of opinion, that none of all the Saints thus celebrated their birth daies, but wicked Princes, as *Pharaoh*, *Herod*, and the like.

From Heathens we descend a moment to the pope and *Rome*.

Q. *The Pope borrowes two prerogatiues from the Apostles, and what are they?*

A. Saint *Peters* Keyes, and Saint *Pauls* Sword: that which he cannot enter into by the one, he may inforce by the other. After the example of *Iulius* the second, Pope of *Rome*: who leading his Army along by the Riuer *Tiber*, threw therein his Keyes, saying, *when* Peters *Keyes profit vs nothing, then come out* Pauls *Sword*. And how it is drawne at this time, the world takes notice, as against *Venice*, *France*, the Duke of *Ferrara*, and in an hurly-burly, vnsheathed throughout all *Italy*: the Dogge, that with but eyes barkes against all Truth.

Q. *Tell mee, in the vertue of holy obedience, what garments were they that preserued their wearers from the Diuell?*

A. The Garments of S. *Francis*, as the Papists tell vs: as if the Diuell could not as well know a Knaue in a Fryars Habit, as in any other.

Q. *What is the reason, of all other things, that the Pope christens his Bels; they having many times that preheminence before men?*

A. That the sound of them might drive Divels out of the ayre, cleare the Skies, chase away stormes and tempests, quench fires, and give some comfort to the very dead, and the like.

To which purpose heare the Bels ring out their own peale.

En ego Campana, nunquam denuntio vana,
Laudo Deum verum plebem voco, congrego clerum.
Defunctos plango, vivos voco, fulmina frango.
Vox mea, vox vita, voco vos ad sacra venite.
Sanctos colande, tonitrus fugo, funera claudo.
Funera plango fulgura frango, sabatha pango.
Excito lentos, dissipo ventos, paco cruentos.

Englished.

Beheld my vses are not small,
That; God to praise, Assemblies call.
That breake the Thunder, waile the Dead,
And cleanse the ayre of Tempests bred.
With feare keepe off the Fiends of Hell,
And all by vertue of my Knell.

Q. *What is the Popes chiefe style where*

the number of the Beast is reckoned, as in the 13 of the *Revelation*' and the last verse, is manifested in these words: *Here is wisedome, let him that hath vnderstanding count the Number of the Beast, for it is the number of a man, and his number is 666.*

A. *VICarIVs generaLIs DeI Iuterrie.*
English.
Gods generall Vicar vpon Earth.
Thus reckoned:
DCLVVIIIIII.

Q. *What numbe was the most fatall to* Rome?

A. The sixt number, according to the Verse ensuing:

Sextus Tarquinius, Sextus Nero Sextus & iste
(scilicet, Papa Alexander 6.)
Semper sub sextis perdita Roma fuit.

Whas other names or numbers to her wone
In the sixt still she lost, was Rome vndone.

Q. *What Inscription or Motto was that (according to the Fixion) which* Martin de Asello *fixing ouer his Gate, by reason of the false pointing of the Painter, cost him his Bishopricke?*

A. *Porta patens esto nulli, claudaris honesto.*

Where the Painter mistaking himself, made the

the Point at *nulli*, and so made it, *Gate bee open to none, but shut out all honest men.*

The Pope riding that way, before *Martin* had corrected his Inscription, taking it for profest knavery, discarded him of his Bishiprick (as it was wonder) and placed another in his House; who kept the Inscription still, but onely altered the Point, and made it thus:

Porta patens esto, nullâ claudaris honesto.

Adding thereunto:

Ob unum punctum carnit Martinus Asello.

Gate open to the good, and shut out none,
For one poore point is al from *Martin* gone.

Q. *There is a certaine thing that hath no the art of Numeration, neither knows the order of Time how it passeth, and yet lest we should be ignorant, or the time should deceive us, it instructs us in both carefully?*

A. A Glocke: upon which, one thus writeth:

Qui nescit quo vita modo volat, audiat horæ
Quam sit vita brevis nos decet ille sonus.

Hee that would know how Minutes steal away,
That peece up houres, that patch out the Day;

This truſty Watchman, to ſupply our need,
Proclaimes our lives ſhort ſpanne, in their
ſwift ſpeed.

Q. *What are the natures and diſpoſitions of the foure Elements?*

A. The Earth is dry, the Water cold, the Ayre moiſt, and the Fire hot.

Q. *Which is the higheſt of thoſe Elements?*

A. The fire, whoſe nature is ever to mount upward, and if you turne it downeward, it goes out thereupon. Thence proceeds S. *Chryſoſtomes* admiration, that the Rayes of the Sunne, in nature hot, in quality glorious, doe ſhoot downeward, ſo contrary to the fire.

Q. *What fire is that that ſometimes follows and ſometimes flyeth away?*

A. An *Ignis fatuus*, or a walking fire (one whereof keepes his ſtation this time neere *Windſor*) the pace of which is cauſed principally by the motion of the Ayre: for the ſwifter one runnes, the ſwifter it followes, the motion of the ayre enforcing it.

Q. *What thing is that moſt uſefull and precious in the world, that produceth another of no uſe nor goodneſſe at all?*

A. Fire, from whence proceeds ſmoake, of which *Lipſius* writes:

Ita te tolle â humo ut absis a fumo.

Q. *What Coales doe longest of all other preserve fire?*

A. The Coales of Iuniper, of whom it is reported that they have kept fire a whole yeare together, without supply or going out.

Q. *What is that which being the heaviest and hardest of all things, yet yeelds both to the extremity of fire and water?*

A. A Stone that Fire melts, that Water weares, that Time consumes. Time, as the Poet saith,

Which cheares the Ploughman with increasefull crops,

And wastes huge Stones with little water drops.

Q. *What Stone of all other is the greatest wonder?*

A. The flint-stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water afterwards assumed the forme of a stone, and still retaines it?*

A. The Chrystall, congealed by Frost?

Q. *What stone is that that yeelds neither to the fire, nor to the hammer?*

A. The

A. The Adamant, which as our Naturaliſts obſerve, is diſſolved onely by Goats blood: whereupon S. *Chryſoſtome* writes, though the heart of a ſinner bee more hard than an Adamant, yet will the blood of Chriſt mollifie it.

Q. *Whether have Stones vegetative life or no?*

A. This, if wee doubt, our Pioners and Mineraliſts will reſolve us, who find out by experience, that although Minerals bee buried deepe in the earth, yet through divers veines and channels, ſucke in moyſture and nouriſhment, as doe plants and Trees: and that they doe likewiſe increaſe and grow, though in a ſlower progreſſion and degree than other things, is profitable and certaine.

Q. *Is there a difference of prerogative among ſtones?*

A. It is anſwered, there is: For the ſtone in the Altar hath more honour than the ſtone in the ſtreet. For the one is kneeled unto with devotion, the other trodden on by the feet.

Q. *Which are the moſt precious ſtones for mans uſe?*

A. The two Milſtones of the Mil, of which the one never ſtirs, the other never lyes ſtill.

Q. *What Birds of all other are the most gentle, and the most innocent?*

A. The Dove for gentleneſſe and ſimplicity is commended in Scripture: for the Dove is among Birds, as the Sheepe is among Beaſts, from whoſe kind no hurt proceeds to man, being a ſociable creature for his ſervice; of whom it is obſerved that he yeelds up his life for the ſuſtenance of man, ſo bring it out with a kind of meekneſſe and patience, more than any other creature: and for his uſe, there is nothing unneceſſary for our ſervice in the whole compoſure of him, his fleſh being good for meat, his guts for the ſtrings of inſtruments, his dung to inrich the field, his wooll for cloath, ſo nothing ſuperfluous. So likewiſe the Dove, a patient not an offenſive creature, without beake or talers of oppreſſion, having no other defence againſt her enemy, the Hawke, and ſuch like, more than the ſwiftneſſe of her wing; according to the Poet:

Pelle Columba caret, roſtro nec ladit, Poſſidet innocuas, puraque grana edit.

Her food is grain, her beak doth not offend. No gall this creature hath, nor no bad end.

And therefore they hate the Hawk, as it is ſaid, becauſe of his beake.

Odim

dimus Accipitrē quia ſeper vivit in armis.
We bate the Hawk, & feare him near & far,
ecauſe his beake ſtill threatens to us war.

Q. *VVhence proceeds the mourning of the Dove?*

A. For feare of the miſcarrying of her ung, which ſhe is ſo fruitfull in, that wee ings forth every moneth, or at leaſt layes gges: they joyne their beakes in the way love, and conceive by billing.

Q. *VVhat Birds of all other are the moſt venous?*

A. The Eagle, the king of birds, of whom is delivered, that they never dye by old e or ſickneſſe, but by famine, and that by aſon of the upper part of her beake ſo in- aſping the under, that ſhe cannot open her outh to receive her food. *Ælianus* wri- th, that the feathers of the Eagle, put a- ong the feathers of other birds, doe con- me and waſte them away, as doe the evill tten goods of ſome rich oppreſſour, not ely themſelves, but together the whole mpe, ſome whereof were well or much tter gotten To which purpoſe S. *Chryſo- me* ſaith, a few riches evill gotten will not ely waſte themſelves, but conſume away oſe that are well gotten. Of which one

WIL-

writeth, *De bonis male acquisitis vix gau*
tertius heres.
Of piles of wealth rais'd by unjust extortio
The third heire seldom doth injoy his por
Q. *Why is the Eagle spred in the Emper*
Armes?
A. Some thinke it was so given upo
compact betweene the Emperor of *Ger*
ny & *Constantinople*, upon an agreement b
tween them, that the succeeders in the G
maine Empire after *Charls* the Great sho
be called Emperors of the West, as the E
perours of *Constantinople*, Emperours of t
East; and so the head should look both wa
as the Verse seemes here to confirme it:
Picta biceps Aquila hinc occasum, hinc a
cis ortum:
Alter, ait, nostri est Cæsaris, alter erit.
The Eagle spred, had this and riper scop
To eye both present, and the future hope
Q. *What Bird is that that hath the faires*
thers, but the most hellish voyce of any oth
A. The Peacocke, whom the Poet ter
to be,
Angelus in penna, pede latro, voce gehe
A Bird that hath an Angels plume,
A theevish pace, a hellish tune.
Pliny writes, that the Peacocke envy

the profit of man devoures her owne dung, leſt he ſhould make uſe of it.

Q. What Birds in the Scripture doth God preferre before wicked men?

A. The Kite that knowes her time, as doth the Turtle, the Swallow and the Storke.

Q. VVhat Birds are moſt perfect Heraulds of the Spring?

A. The Swallow and the Cuckoe.

Q. Is there any thing more of obſervation in the Swallow?

A. There is: and this is very obſervable of her, the diſcretion ſhe vſes in feeding of her young, when having five in her neſt, ſhe ever begins at the eldeſt, and ſo by degrees goeth over the reſt, that all may have alike, and none be forgot. In the winter ſhe flyes not away, as it is reported of her, but is found to lye in her neſt as dead, and to revive againe with the approaching warmth of the Summer, which ſome take to bee an Embleme of the Reſurrection.

Q. VVhat Bird of all other is the moſt ſweeteſt in voyce?

A. The Nightingale, who as *Pliny* notes ever ſings ſweeteſt notes in the hearing or preſence of man: and the reaſon is, as the fiction leads us, for that the Cuckoe at the

Nigh-

Nightingale, two quirristers of the season, in some ripenesse of the Spring, wherein they both take their tunes, which is most chiefly from the middle of April to the end of May, fell into a controversie of the excellency of their voice and note, which dissention grew so farre, that it could not be ended without an umpire; unto which the Asse was chose, as thought a fit Iudge by reason of his long eares, quick hearing, and presence: by whose judgement the Cuckoe was preferred, because her note was easie and plaine to his capacity: the Nightingale thus cast, appeales to man for her censure; and where-ever she sees him attentive, there she runs into the variety of her most excellent Ditties.

Q. *What in times past was the controversie for beauty or excellency betweene the Crow and the Goose?*

The Crow sayes:

Altera me in terris non est fœcundior ales.
In all the earth no Bird than I more white.

The Goose answers:

Tu me plus loquaris plus ego scribo tamen.
Though lesse I speake than thou, yet more I'le write.

And concerning the Parrot, *Aristotle* was of opinion, that shee would speake more

more, and better than she doth, if she drunk but wine.

Q. *Who were those among men that attempted to flye like Birds?*

A. *Icarus* and *Dedalus*: and of late an *Italian* that flew from the top of S. *Markes* Tower in *Venice*, and did it without hurt: besides, an Englishman that offered to undertake to flye over the *Thames*, but afterwards he flew from his purpose, and did it not: and as I have heard since, he is flowne over the Sea in a Ship.

Q. *Who are the most merry, the most free, the most mad, and the most blessed in the world?*

A. The most merry are Popish-Priests, that sing when others weepe, both before they dye, and after they are dead.

The most free are Physicians, that are only licenced to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Grammarians, that fight about vowels, and for ayre and sound, and with as much bitternesse as the *Turke* against the *Rhodes*.

The fourth are the poore that are blessed, to which I incline, though with *Agur* I pray to give me neither poverty nor riches, but contentednesse.

Though

Though *Ovid* could say concerning the[illegible] blessednesse:

Non tamē hæc tanti est, pauper ut esse velim.

Though blessings be for them in store,
To be their heire I'de not be poore.

Q. *Wherefore have Grammarians forme[illegible] three genders in Art, seeing there are but tw[illegible] in Nature: or why doth not Nature brin[illegible] forth things of the Newter gender, as well [illegible] of the Masculine and the Feminine?*

A. Let him tell the cause of that who can[illegible] or if he cannot, let him seeke out anothe[illegible] *Palemon* that can unty this knot, for m[illegible] heifer shall not plow this.

Q. *What is that which knowes not it selfe[illegible] speake, understands not a voyce, yet conceale[illegible] not, but repeats the voyce of him that speak[illegible]*

A. Eccho, the daughter of the Ayre an[illegible] Tongue, lodging chiefly in hollow caverne[illegible] desarts and floods.

Q. *VVhat may come into thy minde by r[illegible] cording these six musicall vowels:*

VT RE MI FA SOL LA.

A. The custome of Drunkards, for whe[illegible] they drinke,

Inc[illegible]

Incipiunt in { *Vt, Re, Mi,* } *& bibunt* { *Utiliter, Regulariter Mirabiliter.*

Pergunt in { *Fa, Sol,* } *& bibūt* { *Familiariter, Solemniter.*

Desinunt in La Mi, quia exitus Lamentabilis & Miserabilis.

Englished.

They begin in { Vt, Re, Mi, } and drinke { Savingly, Regularly, Marvellously.

They hold on in { Fa, Sol, } drinking { Familiarly, Solemnly.

But they alwayes end in La Mi, because the end is Lamentable and Miserable.

Q. What creatures are those, some living, and some dead, but rule all the world?

A. The Sheepe, the Goose, and the Bee: for the Sheepe yeelds parchment, the Goose quils to write it, and the Bee waxe to seale it, according to these verses:

The Bee, the Goose, the Calfe,
doe so maintaine the might
Of Monarchs, Kings, and States,
that wrong surprize not right:

The

The Bee brings sealing wax,
the Goose our writing quils:
The Calfe his Parchment coat or skin,
for Deeds and dead mens Wils.

Q. What Creatures are those, that are b
in the Heavens, in the Earth, and in the Se

A. The Dogge, the Serpent, or Drag
according to the Poet in one instance,

Latrat in æde Canis, nat in æquore, ful
in astris.

Though more confined creatures more d
pine,
The Dogge in house, Sea, Skye, doth bar
swim, shine.

Q. Whether are there more or greater liv
creatures bred on the earth, or in the Sea?

A. In the Sea (as all writers testifie a
agree upon) and this moreover they ad
that there is no creature on the Earth, t
hath not his like in the Seas: and yet th
are many in the Sea, that the Earth can
parallell, nor any other place: and besi
with this good difference, that those cr
tures that are hurtfull on the Earth, in
Waters are not so, as the Snakes, and s
like, there are without their venome
offenceless.

Q. Wh

Q. *What is that which nothing being more*
avier of it selfe, yet nothing more moveable,
d if you keepe it not within bands, severs
s selfe into many particulars, yet after runs
o one lumpe: and being it selfe unchange-
le, changeth and altereth the forme and
lour of things?

A. Quicksilver.

Q. *What Herbe is that which presents the*
rme of a Man?

A. The root of the Mandrake.

Q. *Whether is it of truth or not, that is vul-*
larly reported, that those that dig this Root
ape not without death?

A. Nothing lesse: yet hath it of it selfe a
poriferous nature, to procure sleep (drunk
applyed, even as *Opium*) to death.

Q. *What creature is that, which at once*
ings forth, nourisheth her young, and goeth
th young againe?

A. The Hare, that fearefull and pursued
eature; of whom, according to *Pliny*, the
les bring forth as the femals; unto which
other creature may compare in fruitful-
fle, but Conies, those cunning Pioners
t have undermined and subverted cities;
d the money of Vsury, that no sooner is
got it selfe, but it presently engenders.

Q. *Among*

Q. *Among all Beasts and Birds, which* [...] *of the most beauteous and various colour?*

A. The Peacocke among Birds is as [...] Panther among Beasts; only in this they d[...] fer, that whereas the Peacocks deformity [...] his Feet, the Panthers is his Head.

Q. *What kind of Men are they, which be* [...] *as Beasts themselves, sit upon Beasts, ca*[...] *Beasts on their hands, have Beasts running* [...] *bout them, and all to pursue and kill Beasts?*

A. Vnlettered Huntsmen: of which, [...] *Hierome* further addeth, that *Esau* wa[...] Hunter, and *Nimrod*, and both wicke[...] men; and that hee had scarce read in t[...] Scripture of an holy man that was an Hu[...] ter: not that hee thought it impossible [...] be so, as if they were adjuncts not to be [...] parated; nor that they were wicked, becau[...] they hunted, but that they hunted, bei[...] wicked men.

But the great Hunter, saith a Father, is t[...] Divell, that maketh his Toyles of the wi[...] kednesse of man, and pursues him with t[...] Hounds of his owne Kennell: and there[...] fore saith the Psalmist, *He shall deliver th*[...] *from the snare of the Hunter, &c.*

Q. *What twice two things are those th*[...] *are oftentimes said to devoure their Master*[...]

A. H[...]

. Hæc bis bina, Canes & Aves, Servique at Caballi,
Dicuntur Dominos, sæpe votare suos.

wkes, Hounds, and Horses, Servants, Pride and stealth,
e oft-times found devoure their Masters wealth.

nto which may be annexed another distri-
ter of misery and penury, not inferiour, if
t greater than any of the rest, which is ga-
ing or Dice; and therfore as the saying is:
dens taxillis bene respice quid sit in illis,
es tua, res tua, sors tua, mors tua, pendit in illis.

Diec who playes, in this conceit may en-
y hope, my health, my life, my wealth I venter.

nd all thereby: and therefore if he would
event this danger by cunning, let him
ow, the more cunning hee is in this Art,
e more wicked he is in his life.

A good rule to be observed, both for our
ofit and carriage.

Amores.
Mores.
Ores.
Res.
Æs.

Hæc

Hec tua verba iubent, fugiendos semper a
Mores seruandos omnibus esse bonis:
Noctes atque dies orando, rebus & vti
Prudentur proprijs, nec lapinanda bona.

These words vnto vs this instruction pre
First, fly fond loues, of many a good the bre
Next, keep good māners, & the good embr
For that becomes; then pray in euery pla
Next vse thy goods with moderation fit,
And thou shalt reape both praise and bene

Q. *There are two things that cannot be much trimmed, and what are they?*

A. A Ship and a Woman.

Q. *In what things should a Woman be like to a Ship, and what things not?*

A. In this, a Ship is the greatest mouea that a man possesseth, & yet it is turned guided by the sterne, a little peece of wo so must the Wife in this be like, being w ling to bee guided by the direction of Husband; and as it sailes not but by deli ration, sounding and compasse, so must she walke but by discretion and iudgeme But herin she must be vnlike, for as one s may belong to many Merchants, and m Merchants may be owners in one ship

t not the wife, ſhe muſt be properly but one; and as a ſhip of all the goods a man eſſeth cannot be houſed, a wife of all ngs muſt not bee left abroad; and laſtly, ip may be painted, but a Woman ſhould

. In what place are wines of beſt uſe, and t fit?

A. One of *Marcions* Schollers anſwe- *In Thalamo, & in Tumulo*; In the Bed, in the toumbe.

Q. By what reaſons were the ancient Poets d to condemne two Marriages?

A. By comparing the adventure of ſuch one to the wracked Sea-man, that once a- re, will notwithſtanding to Sea agajne: ording to the Verſe,

he man that's once from Marriage free,
yet haſteth to that paine,
ſembleth much the wracked man,
that will to Sea againe.

What was the young mans anſwer, where- e he would not marry a widow?

A. Becauſe, according to the old ſaying, would not drinke in the water that ano- r had dyed by taſting of: as followes,

n qua quis periit non bibo, dixit, aquam.

Q. How

Q. *How comes it to passe, that learned wise men, Church-men, & such like, chuse withstanding all their wisedome, many ti wiues, impatient, contentious and trou some?*

A. It is not to be doubted, but that riage is a Fate, suffered or appointed GOD, *Gen* 28. 48, and therefore not ways in the power of euery man, to ch according to his wisedome and vnders ding at all times: but that wise and lear men, should many times, if they haue not uill and vnchast wiues, meet yet with th that are bitter and contentious vnto them can giue no reason for it, but this Fate, lesse it be for this cause, That when abr they reproue other mens faults and erro they may haue at home those that m preach to them their owne weakenesse infirmities, And therfore, as one saith, H soeuer, it must bee our wisedomes to l them, since it was our fortune to haue th and for their faults, we must either seek remoue them, or endeuour to beare them we can take them away, we make them ter for our selues; if not, we become bet red our selues in our patience.

Q. *Who are those that plow the Sands,*

anoth

nothers ground, and leaue their owne Field
nhusbanded?

A. the Adulterer, who is said to want
wo of his fiue Senses, at least, not to haue
he true vse of them; that is, his Seeing and
Hearing, for if he could see, he might behold
he immediate destruction that waits at the
hresh old of that sinne: if he could not see
et hee might heare from the testimony of
oefull experiencers, that cry out in each
orner, The path I trod, and it braught me
o destruction.

Q. *I know thou art diligent in reading the*
Scriptures, therefore shew mee in what one
Chapter of the Bible all the fiue senses are ne-
cribed?

A. Gen. 27 *ver.* 4. Seeing: *vers.* 18:
earing: *v.* 21. Touching: *v.* 15. Tasting:
17. Smelling. The fiue windowes of the
oule: of which one thus writes:

Lucē oculis video, & varios discerno coloris
Cōsona me iuuat, offedit symphonia discors,
Fraganti oblectōr vitioso offendor odore,
Insipidū & sapidū quid sit me iudice constat
Sentis quid calidum, aut gelidum, quid
olle quod asprum.

he Seeing, *light and colours doth discry,*

The Hearing, *tunes & discords doth araig*
The Smelling, *odors sweet & sowre doth tr*
The Taſt *reſpects the Cooks both art & pa*
The Touching, *hard, and ſoft, and hot, a*
cold,
Through theſe five windowes doth the So
behold.

Q. *What is the leaſt member in the bo*
and yet darkens the whole man?

A. The eye-lid, the haire whereof n
ther waxeth more, nor groweth longer.

Q. *Is the moſt perfect eye-ſight ſometi*
deceived?

A. Oftentimes, and as ſoone as any
ther of the Senſes: As for example, ca
ſtraight ſtaffe into a troubled water, an
appeares to the eye as crooked and wa
ring. Stand upon the Shore, thou ſeeſt
Ship goe; ſtand upon the Ship, why t
the eye will tell thee the ſhore goes, and
ſhip ſtands ſtill. So the head being diſt
pered, thou ſhalt thinke fixt things mo
and one ſtame two.

Q. *What is the ſwifteſt of all things in*
world?

A. One anſwered, the Sunne, bec
his ſpeed is ſuch, that in a day hee com

seth the whole circuit of the Earth. But another replied, that thought was swifter than that, because it travelled the whole world in a moment.

Q. *What foure evils are those that chiefly trouble a house?*

A. *Sunt mala terna domus, imber, mala, fœmina, fumus:*
Quartum cum mane surgunt pueri sine pane.

A Smoke, a Storme, and a contentious wife,
Three ils are found, that tire a Husbands life:
To which, a fourth is by the Proverb fed,
When Children cry for hunger, wanting (bread.

Of *Martin Luther*, and *P. Melanethons* eloquence and sweetnesse.

Divisæ his operæ, sed mens fuit unica, pavit
Ore Lutherus oves, flore Melanethon apes.

Twixt *Luther* and *Melanethon* so long gone,
Their workswere divers, though their Faith was one:
For *Luthers* soundnesse loaded by degrees,
His sheepe, as did *Melanethons* flowers his (Bees.

Q. *What meanes this speech, Nourish not the whelpe of the Lyon?*

A. It gives us to understand, that we are not to cherish any power aboue the Law,

nor to foster that strength that may afterwards oppresse us.

Q. *Why doe they that are troubled with the Gout, ever love to talke most?*

A. Because they cannot runne with their feet, they love to runne with their tongue for the benefit of anymember we are deprived of, having two of them, we esteeme the other in the reckoning of them both. As concerning the Eye: no man desires to be blind, or to have but one eye; yet if any mischance should befall the one, we esteem the other the dearer, as followes in this verse,

Non habeo, nec habere velim, quod si tamen adsit,
Non curem Crœsi si mihi dentur opes.

Mine Eyes I would not sell for drosse,
Though *Crœsus* wealth repair'd my losse.

None more blind than Byart, as the saying is, nor none more forward to venter, than he that least knows the dangers that he enterprises: as by this example is made manifest.

The Trees on a time went forth to select them a King: and in their progresse, they came to the Olive Tree, and said unto her, Reigne over us, and be King; but it refused, saying, Shall I forsake my fatnesse, where-with I am suppled, and man is nourished

No

No, I will not: and with these and the like reasons refused their offer. Then they came to the Figge-tree, and said, Reigne ouer us: who answered, Shall I leave my sweetnesse and fruits, more delicate than the Hony of *Hybla*? Then they came to the Vine, and she refused, saying, Shall I forgoe my sweet shade, and comfortable clusters, that comfort and make glad the heart of man? It shall not be. Then spake the Bramble, Let me be King over you, that I may curbe you with sharpe lawes: and thus what the good refused, the worst offers to take up and embrace, for none more ambitious than the undeserving, as in the Proposition before declared.

Q. *What waters of all others are the most deceitfull?*

A. The teares of a Woman: the which in the blessed Weeper are called, The blood of the soule.

Q. *What Creatures of all others are the most wanton.*

A. Insatiate women: according to the Poet,

Gallinis Gallus ter quinis sufficit unus,
At ter quique viri vix sufficiunt mulieri.

One Cocke sufficeth twice five Hen:
scarce one lewd woman, thrice five Men.

Q. VVhat women of all others are the moſt fruitfull?

A. Beggers wives, that of all others one would thinke ſhould be moſt barren.

Q. Of Imperious women what did Cato *report?*

A. Cato ſaid, Our Wives rule the Common-wealth, for wee governe the People, and our Wives governe us. To which purpoſe *Themiſtocles* ſaid; O Wife, the *Athenians* rule the *Grecians*, I the *Athenians*, thou me, thy ſonne thee: therefore in my opinion he ſpake not amiſſe, that ſaid; he never knew Common-wealth, nor private Family well governed, where the Hen crew, & the Cocke held his peace: for though it be ſaid of Women, that they are ſo able of tongue, that three of their clappers will make a reaſonable noyſe for a Market; yet though they talke, they ſhould not command, or at leaſt wiſe ſhould not governe.

Q. VVhether was the night or the day firſt

A. Thal. Mileſius anſwereth, The night was before the day, as in the Creation is manifeſt, *So the Evening and the Morning were the firſt day.* From which notwithſtanding we vary in our opinions, as preferring the day before it; and for becauſe the Eve-

ning

ning is but the latter part of the day which must precede it.

Q. At what houres doth the day begin with us?

A. For payment of money it is reckoned betweene Sunne and Sunne; but for Inditements for murder, the day is accounted from midnight to midnight, and so are Fasting dayes.

Q. How many colours are there in the Rainbow?

A. Various colours, but two especially most apparant, a watery and a fiery colour: which two colors expresse two judgments, the one of water past in the beginning of the world: and the other of fire to come, in the end thereof.

Q. Which is the longest day in all the Yeare?

A. S. *Barnaby* answereth, that which hath the shortest night.

Q. How many are the properties of good Wine?

A. As many as there are senses in mans body, for to every sense should good Wine have a relation.

1 To the sight, good colour, pureneſſe and clearenesse.

2 To the hearing, being powred forth, a sparkling and speaking noyse.

3 To taste, good relish.

4 To the touching, coldnesse.

5 To the smell, sweetnesse.

Q. *How many are the Veines in the body of Man?*

A. As many as there are dayes in the yeare: of which one thus writeth;

That every thing we doe may vaine appeare,
We have a veine for each day in the yeare.

Q. *How many bones are there in the body of Man?*

A. It is answered according to *Galen, Hypocrates*, and others, that there are in mans body 284, which are thus singly collected: in the head 49, in the breast 67, in the armes and hands 61, in the feet 60.

Q. *At what yeeres doth a childe present halfe his height?*

A. Between the third and fourth yeere.

Q. *How many teeth hath he according to the Poets Rule?*

A. *Sunt homini dentes triginta duo comedentes.*

The grinders which in time are said to cease,
Are numbred thirty two at best increase.

Q. *How many are the senses of the soule?*

A. Though

A. Though the ſenſible things of the world be numberleſſe, yet the organs of the ſenſe that comprehends them are but fiue: 1 Touching: 2 Taſting: 3 Seeing: 4 Hearing: 5 Smelling.

Q. What is the quickeſt and beſt ſenſe of all other?

A. The Eyes.

Q. Which is their beſt obiect & nobleſt uſe?

A. Their uſe is admirable and excellent in this world, *viz.* to diſtinguiſh and ſhew vs the variety and beauty of all things in the world; but yet their chiefe vſe ſhall be, through the effuſion of his heavenly light, face to face, to ſee *God* in the world to come

Q. What Senſe had the greateſt hand in the firſt tranſgreſſion?

A The Eye.

Q. How ſheweth it his ſorrow?

A. By ſhedding teares, which no other Senſe doth or can.

Q. From whence proceeded teares?

A. Out of the braines moſt thin and liquid excrement, of which (being the moiſteſt part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. How doe they ſee?

A. Not by ſending the rayes unto the object, but by receiving beames from thence, which ever end with pointed angles in the. Where if the object be farre off, it ends in them in a ſharpe point, and ſo the thing ſeemes ſmall; if neere, in a broader point, and thereby ſeemes greater.

Q. How many things are required to a perfect ſight?

A. Nine things, *viz.*

1 Power to ſee.
2 Light.
3 The viſible thing.
4 Not too ſmall.
5 Not too thin.
6 Not too nigh.
7 Not too farre.
8 Cleere ſpace.
9 Time.

Q. What foure things be thoſe that bee grievous to our eye-ſight?

A. 1 Smoake out of moiſt wood.
2 Wind in a ſtorme.
3 Teares.
4 To ſee our enemies fortunate, and our friends unhappy.

Q. What things doe the eyes moſt betray, that a man would keepe ſecret?

A. Love

A. Love and drunkenneſſe.

Q. *VVhat is the office of the Eares, and wherefore are they placed on high with windings and turnings in them?*

A. To receive the ſound or ayre into them which formes a noyſe in the Maſes, whereof the ſoule makes diſtinction: they are placed on high, becauſe all ſounds mount aloft; with turnings and windings in them, that the ſound may not too haſtily ſtrike the braine: it is the ſloweſt, yet the daintieſt ſenſe of all the other; for as thoſe that have no skill in Muſicke, can perceive a diſcord; and though they know not what is good, yet find what is evill: the moſt delightfull tune they heare, is the muſicke of the Pſalms from the voyce of men and women.

Q. *VVherefore have we two Eares, and one Tongue?*

A. That we ſhould heare twice as much as we ſpeake.

Q. *VVherefore have wee our Eye-lids to ſhut them, when our eares are alwayes open: our Eares fixed and our Eyes moveable?*

A. Our Eares are open to heare the proofe of every tale: and unmoved, to the end that though they quickly heare, they be not moved to cenſure over-raſhly; and theſe

two are the chiefe intelligencers & seruants of the soule, the other three attended vpon the Body.

Q. *How is the Taste discerned?*

A. By the vaynes which spread through the tongue and pallate, to distinguish euery relish; the abusiue pleasing of which sense, as experience teacheth, through Cookery and Sawces, hath killed more bodies, than either the Sword, Famine, or Pestilence.

Q. *Where is the Seate of the smelling?*

A. In the nostrils; for as God breathed the breath of life into them, so makes hee it their vertue, by the seat of that sense in them to distinguish all ayres profitable or hurtfull to the body of man.

Q. *What arē the benifits of good sents to the ay?*

A. To purifie the braine, refine the wit, awake the fancy; to which purpose old Deuotió ordained incense, to make such minds the more apt for heauenly contemplations: yet some are of opinion that these perfumes are but vnnecessary furnishments, since as the Prouerbe is, They smell best that smell of nothing.

Q. *From whence is deriued the Power of Feeling?*

The

A. The feeling power which is the roote of Life, ſpreads it ſelfe through euery part of the body, by ſinews, which deſcend from the head to the foote, and like a Net ſpread all ouer the body, ſhe diſcernes (euen as the Spider ſitting in the middeſt of her web) if ought doe touch the outward thred of it, ſhe feeles it preſently ſhaking on euery ſide, by this Senſe wee doe deſcerne hot, cold, moiſt, dry, hard, ſoft, rough, pleaſure, and paine.

Q. *What may the Memory bee compared vnto?*

A. To the Sea and the Land; the part that retaineth all, to the Land; that deuoureth all to the Sea; being likewiſe the Lay-mans table-booke, that remembers much, and forgets much: her ſeate is in the hindermoſt-part of the braine behind.

Againſt whom, time and obliuion euer make warre to deface her Regiſter, that the moſt famous things euer done, the greateſt wonders euer acted, the ſtatelieſt Monuments euer raiſed, the mightieſt Monarchs that euer raigned, ſhould haue here no perbetuity, but be interred in ruine and forgetfulneſſe: for as one ſaith of Time,

Time ruinats proud buildings with her hours,

And

And smeares with Dust the glitering golde
Towers. (ment
Time fils with worm-holes stately mon
And feeds obliuion with decay of things:
She blots old books; and alters their conten
And pluckes the quils from aincient Rauen
wings.
She spoyles antiquities of hammered stee
And turns the giddy round of fortuns whee
She weares out Brasse & Marble, and decai
Stones to drop downe, that spoke their ra
fers paise.

A further illustration of the Body.

Q. *What is the Body?* The dwelling of th
Soule.
What the Eyes? The windowes of th
Soule.
What are the Browes? The portall of th
Mind.
What are the Eares? The Interpreter
of sonnds.
What are the Lips? The leaues of th
Mouth.
What are the Hands? The workmen
the Body.

A. *What the Hart?* The receptacle of lif
What the Lungs? The Bellowes of th
ayre.

What the Stomacke? Theorderer of the meats.

What the bones? The strength of the body.

What are the Legges? The columnes of the body.

Aliter abbreuiata.

Cor sapit, & pulmo loquitur, Fel comouet iram
Splen ridere facit, cogit amare iecur. (moue
Wisdom the hart, the lungs our speech doth
Gall, spleene and liuer, anger, laughter, loue.

Q. *How are these following denominations distinguished to their particulars, as of reason, vnderstanding, opinion and the like?*

A. 1. When by mouing from ground to ground she sifts things out, she obtaines the name of reason.

2. When by reason she hath found truth andstandeth fixed, she is vnderstanding.

3. When she lightly inclines her assent to either part, she is opinion.

Q. *What is the difference betweene wit and will?*

A. Will is the Prince, and Wit is the Counsellour, which sits in councell for the common good of the man; for what Wit resolues vpon, Will executes: Wit is the minde's chiefe Iustice, which often controls

the

the false judgement of Fancy. Will is as free as an Emperour, cannot be limited, barred of her liberty, or made will by any coaction on what shee is unwilling to: And lastly their chiefe use is, our Wit being given us to know God, our Will to love him being knowne.

Q. *Which are the three first members formed in the wombe after conception?*

A. The Heart, the Braine, and the Liver, the chiefe members of life.

Q. *What is the last made?*

A. The Eye, the interpretation of the minde: the last member formed in the wombe, and the first that loseth his motion in death; for in that exigent, the spirits of the sight betake themselves to the braine as to the Castle of refuge, a sure token of death.

Q. *When a man dyes, which is the last part of him that stirs, and which of a woman?*

A. To answer merrily, and not altogether impertinently, 'tis said, the last part of a man that stirs is his heart, but of a woman her tongue.

Q. *A wise man said, that from the most vile creatures on the earth, just matter might be had wherby to glorifie God: To this one answer*

...d, what takest thou from the Serpent, wher-...y to glorifie him?

A. To praise him that he made mee not such a one: To which purpose is here annexed a story of one, who seeing a Toad lye in the way, fell a weeping: two Bishops comming by, enquired his reason, who answered, that the sight of that ugly and lothsome creature, had admonished him of his ingratitude to God, that had never given thankes for the excellency of his creation, being made after his owne Image, when he being but as clay in the potters hands, it was in his power to have made him a vessell of dishonour, yea even as the basest and deformedst, such an one as that Toad.

Q. *What is the most beautifull thing in the world?*

A. One answered, The Sunne; but another replied, that blinde men saw not that, and therefore he concluded that Vertue was much more resplendent, which even the blind might perceive perfectly

Q. *What is the strongest of all things?*

A. One answered, Wine: another, a King: a third, a Woman: and all these are very powerfull: but Truth is the strongest of all, which overcomes all things in the end.

Q. Who

Q. *Who is the greatest opposer of Truth?*

A. One answered, the Pope; who, as *Beleus* recites, is so opposite, that commonly whatsoever hee prayses, is worthy of dispraise: for whatsoever he thinks, is vaine; whatsoever he speakes, is false; whatsoever he dislikes, is good; whatsoever he approves, is evill; and whatsoever he extols, infamous.

Q. *What seats are ordained for Popes after this life?*

A. Heaven they continually sell, and daily offer to sale, and therefore Hell is their place in reversion: according to the Poet,

Vendidit & cœlum Romanus & Astra sacerdos:
Ad stygias igitur cogitur ire domus.

Q. *What part of speech is* Papa, *for the Pope?*

A. Part of a Particle, because he partakes part from the Clergy, part from the Laity, and part from both with Mood and Tense.

Papa nec Deus, nec Angelus, nec Homo, quid tunc? The Pope is neither God, Angel, nor Man: what then? *Diabolus.*

Q. *Who are those that pray for all,*
Defend all,

Feed

Feed all.
Devoure all.

A. In an old picture I found it thus written, The Pope with his Clergy ſayes, I pray for you all; *Caſar* with his Electors, I defend you all; The Clowne with his Sacke of Corne, I nouriſh you all: at laſt comes Death and ſayes, I devoure you all. For,

Mors ultima linea rerum.

Man's like a Glaſſe fill'd full of water,
with Ivory walls about,
The Glaſſe crack'd, the water ſpilt,
ſo ſoone is life runne out.

Q. What little fiſh is that in the Sea, that hath the greateſt wonder in his ſtrength?

A. The Remora, a little fiſh of halfe a foot long, which but by faſtening upon it, will ſtay a ſhip under ſaile with winde and Tyde.

Q. What thing is a Lion moſt afraid of?

A. The crowing of a Cocke, and the noyſe of a Cart-wheele.

Q. What difference of dayes is there of the Chriſtians, the Turks, and the Iewes Sabath?

A. The *Chriſtians* keepe their Sabbath on Sunday: the *Iewes* on the Saturday: and the *Turkes* on the Friday, in ſcorne of Chriſt that was that day crucified.

Q. What

Q. *What is Death very fitly resembled unto?*

A. To a Woman or a Shadow, for seeke it, and it flyes you; flye it and it seekes you: and so a Woman: according to the Poet:

Follow a shadow, it still flyes you,
Seeme to flye, it will pursue you:
So, court a woman, she denies you,
Let her alone, she will court you.

Q. *What is that which of running becomes staid, of soft becomes hard, of weake becomes strong, and of that which is infinite becomes but one?*

A. It is answered, Ice.

Q. *Whether was Chrystall ever Ice?*

A. It is answered, that those waters which are congealed with a continuall and daily cold, as by the space of ten or twenty yeeres, are called Christal, by reason of their transparency; and are for the most part found upon the Alpine Mountaines, elevated against the face of the North, where they become so hard, that scarce they ever after yeeld to the hammer.

Q. *What liquor of all other soonest extinguisheth the fire?*

A. Vineger, for the exceeding piercing coldnesse, and eagernesse it hath.

Q. What

Q. What is the strongest of all things in the world?

A. *Thal. Mil.* answered, Fate; another Death, because it overcomes all things.

Q. How many Letters are there in the holy Tongue?

A. As many as there are bookes in the old Testament: of which one thus further observes, that as 22 letters forme our voice, so 22 Books containe our Faith.

Q. What comparison is there between Preheis and Poets?

A. Thus much, according to the old verse,

Illi de rebus prædicere vera futuris,
Hi de præteritis dicere falsa solent.

Englished:

Of things to come, these truly make us know,
What th'other of things past, doe falsly shew.

Q. VVho were those that were seene to eat after their deaths.

A. *Christ, Lazarus*, the daughter of *Jayrus* and others.

Q. Upon what kind of persons, according to Diogenes *opinion, are not benefits to bee bestowed.*

A. *Not*

A. *Not* { Vpon old men, because they liv not to requite them.
Vpon Children, because the forget them.
Vpon dishonest folkes, becau they will never repay them.

Q. *Who are those that see many things f off, but little neere at hand?*

A. Old men, blind in the present tens but for the most part quick-sighted in th preterimperfect tense.

Q. *How comes it that the husband seeke the wife; and not the contrary, the wife th husband?*

A. Because the man seekes that whic he formerly lost; that is, his rib, which wa taken from him in the forming of the Wo man out of his side, and therefore when man marries a wife, what doth he but fetc backe the rib which he first lost.

Q. *What is the choosing of wives fitly com pared unto.*

A. Sir *Tho. Moore* was wont to say, t the plucking by casualty Eeles out of a bag wherein for every Eele are twenty Snakes

Q. *What is the deareſt losse of all other?*

A. The losse of time, which cannot be re covered: of which one thus complaines:

Damn

Damaa fleo rerū, sed plus fleo damna dierum
Quisq; potest rebus succurrere, nemo diebus,

Englished:

The losse of wealth I much lament,
But more, what time decayes,
For wealth may be regain'd that's spent,
But never losse of dayes.

Q. *It being demanded of* Aristotle, *whether a fault committed in Drunkennesse, were to be punished or remitted, a man not being then himselfe:*

A. It was answered, Hee which in drunkennesse committed any offence, was worthy of double punishment: first, for being drunke; secondly, for his offence therein.

Q. *Who are those that draw death out of that wherewith others preserve life?*

A. The Drunkard and the Glutton.

Q. *What two Monosyllables are these that divide the whole world.*

A. These 2 Pronounes, *Mine* and *Thine*.

Q. *Of Retribution, how many be the sorts, and what are the best or worst degrees therin*

A. There are foure sorts; which are these following:

1 To repay good for good, fitnesse.
2 To repay evill for evill, perverseness.
3 To repay evill for good, divelishnesse.

4 To

4. To repay good for evill, blessednesse.

Q. *How many things are chiefly required in a good Chyrurgion.*

A. These three properties:

1 A Hawkes eye.

2 A Lions heart.

3 A Ladies hand.

Q. Cato *repented himselfe of three things, and what were they.*

A. 1 That ever he beleeved a woman.

2 That euer he spent time idely.

3 That euer he went by Water, when he might goe by Land.

Q. *What were those three things S.* Austen *wished he had lived to have seene:*

Paulum in ore, Romam in flore, Christum in corpore.

A. 1 *Rome* in her flourishing estate.

2 To heare Saint *Paul* preach.

3 To haue seene *Christ* in the flesh.

But wee, saith *Lactantius*, will give God thanks that wee are not Pagans, but Christians; that we live in the time of the New Testament, and not of the old.

Q. Plato *gaue thankes to Nature for foure things, and what were they.*

A. 1. That he was a man, and not a beast.

2 That he was a man, and not a woman.

3 Th

3. That he was a Grecian, and not a Barbarian.

4. That he lived in the time of *Socrates*.

Q. *In how many formes doth a Physician appeare to his patient?*

A. In these three formes:

1 In the forme of a skilful man, when he promiseth helpe.

2 In the shape of an Angell, when he performes it.

3 In the forme of a Divell, when hee asketh his reward.

And therefore it is the Physicians Rule *Accipe dum dolet*, Take the found fee while the sicke hand giveth it.

Q. *What three things are those that chiefly preserve life?*

A. A joyfull Heart, a quiet Minde, and a moderate Dyet.

Q. *What two things are those that make equall the miserable and the happy?*

A. Sleepe and Death; betweene one of which *Vashti* the most beautifull Queene, and blackest Egyptian bondwoman that ever was, are made equall.

Q. *What Passions and Diseases are those that cannot be hid?*

A. Love and the Chin-cough.

Q. VVhat is the cause that the Diuill, above all other Beasts of the field, should assume the forme of a Serpent: and that out of the putrifaction of Mans body, wormes and Serpents should be produced?

A. It is answered, according to *Melanchthon*: Because man was puft vp with the Poyson of the Serpent in Paradise, the Diuell hath euer since delighted in the form of a Serpent, for the conquest then atchieued in that shape. And to this day it is reported, that in some part of Africa and Asia are found Serpents that Diuels doe inhabit. And that out of mans corruption, Serpents doe and should spring, the cause is manifest, that it is from the impurity and filthinesse of sinne; of which, as one implyeth, it is not vnnecessary, that out of mans flesh (a substance of the greatest sinne against God) should creatures be engendred of the greatest hate and enmity to man.

Q. VVhat is the wisest of all things?

A. Thal. Mil. answered, Time; for findes out all things, teacheth and altereth all things.

Q. VVhat people are those that haue but one day and night in the whole yeere?

A. Those that liue under the Pole [illegible]

[illegible]

ſticke, for to thoſe the Sunne neuer aſcends the Horizon 24 degrees, nor comes under it, ſo that they haue ſixe ſignes aboue, and ſix beneath it.

Q. *VVhether may the Bat be reckoned amongſt the number of Birds or mice?*

A. The Bat poſſeſſeth ſuch an euenneſſe betwixt both, that ſhe cannot iuſtly bee ſaid to be abſolutely either the one or the other: for ſhe hath wings, but no feathers; ſhe flies but in the euening: ſhee hath teeth which no bird hath; and ſhe nouriſheth her young with milke, which no bird doth; yet, becauſe ſhe hath wings and flies, wee reckon her among the number of Birds.

Q. *What Birds are the moſt wicked, but the ſhorteſt lyued?*

A. Sparrowes: which for their ſalacity and wantonneſſe eight times in an houre, liue not aboue two yeares. *Zenocrates* tels a ſtory of a Sparrow, which purſued by a Hawke, flew into his boſome for refuge, which hee tooke and kept, and the Bird would ſtill attend on him.

Q. *What creatures of all other are the longeſt lyued?*

A. Man: the Daw, the Hart, and the Phœnix, whereas moſt other compared

with: them as short, the Hare liuing but ten yeares, the Cat as many, the Goat but eight, the Asse thirty, the Sheepe ten, the Dog foureteene, and sometimes twenty: the Bull fifteene, the Oxe, because gelded, twenty; the Sow and peacocke, twenty; the Horse twenty, and sometimes thirty; the Doue eight; the Turtle eight; the Partridge twenty fiue.

Q. *What Creature of all other, sheds teare at his death?*

A. The Hart, that fearfull and dry creature, that brayes after the water brookes *Psalm.* 42.

Q. *What chiefly fats a Horse?*

A. The eye of his Master.

Q. *One asked* Aristotle, *what was the fru of all his Philosophy?*

A. Who answered, to doe that out of free disposition, which lawes and enforcements doe compell others vnto?

Q. *What kinde of Creatures are those th sleepe not with their owne face?*

A. painted women, for the most part suspicious harlots.

Q. *What is that that is too hard for one keepe, enough for two, and to much for thre*

A Secret.

Q.

Q. *To whom may a man best commit his secret?*

A. To a common lyer, for hee shall not be believed, though he tell truth.

Q. *What waters of all others ascend highest?*

A. The teares of the Faithfull, which God gathers into his bottle.

Q. *Of all the Fishes in the Sea, which doe our naturalists observe the swiftest?*

A. The Dolphin, which swimmes faster than either Bird or Arrow flies: which fish of all other is most dangerous to Mariners.

Q. *What three letters are those that make us bondmen and free?*

A. They are EVA, which inuerted, are AVE, the Angels salutation.

Q. *What two letters are those that young infants cry out vpon?*

A. EA: according to the Poet:

Clamabunt E, A, *quoi quot nascuntur ab* Eua.

All cry out of E *and* A,
That are borne of Eua.

The Males especially vpon A, and the Females vpon E: except *Zoroastes*, of whom it is read, that he was borne laughing; who, as *Pliny* notes, was the first finder out of Magicke.

Q. *What is that which being contained in it ſelfe, yet from it thouſands doe daily ſpring and iſſue?*

A. The Egge, from whence are produced Fowles, Fiſhes, Birds, and Serpents.

Q. *Whether was the Egge or Bird firſt?*

A. The reaſon of this cannot bee underſtood naturally, ſince the egge without the bird, nor the bird without the egge could be brought forth. But we are to underſtand, that the firſt ranke of creatures were immediately from God, without any other ſecondary cauſes; and this great difference there is betweene God the firſt Nature, and the ſecond Nature.

Q. *What thinkeſt thou of this queſtion, whether the drunken man drinkes up the wine, or the wine drinkes up him?*

A. It is either: for when thou haſt the wine in the cup, it is in thy power; but when it is in thy body, thou art in the power of it; when thou drinkeſt firſt, thou takeſt the wine for thy pleaſure, but after thou haſt drunke it, it taketh thee: firſt, it is a ſervant, and yeelds it ſelfe unto the drinker, but afterwards, ſpreading it ſelfe into the veins, it becomes a Maſter, and is like fire in the top of a Chimney.

Q. *In*

Q. *In a certaine Banquet, much wine being given to* Diogenes, *he powred it downe on the ground, and being asked the reason why he spilt it?*

A. Answered, if I drinke it, I not onely spill it, but it spils me.

Q. *How many wayes doth man fall?*

A. The question is infinite, we dye a thousand waies, though we were borne but one.

Sunt hominum morbi mille, sed una salus.

Hee hath a thousand diseases, and but one health.

Q. *The Divell asked a holy man these three Questions:*

1 *What was the greatest wonder that ever God made in a little circuit?*

To which the holy man answered: The face of man, that being of one substance and forme, there should not bee found in all the world two men, their faces like in al things; and that in so small a roome, God hath blazed all the senses.

2 *Whether the Earth were higher than the Heaven?*

To which he answered, That the body of Christ, which is the substance of the earth, as from *Adam*, was exalted above the heavens, and so the earth to be higher.

3. *How much was the distance between heaven and earth?*

To which the holy man answered, (not containing himselfe any longer with patience) Thou knowest the space better than I, for thou measuredst it when thou fellest from heaven, so never I: at which speech, the Divell vanished away.

Q. Diogenes *being asked what wine of all others he loved best*:

A. Answered, that which he drank of another mans cost.

Q. *What is the heavieſt burthen that the earth beares?*

A. Sinne, for it weighes downe to hell.

Q. *What tree in the Forreſt doth the Serpent moſt hate to come neere?*

A. The Aſh, according to *Virgil*, the faireſt in the wood, which the Serpent neither comes under, nor within the ſhade, as alſo the Iuniper tree.

Q. *What ſeed is that which joyneth together England and France, and many other far distant Countries?*

A. Hempſeed, of which is made the ſailes for ſhips which tranſport them far and neer.

Q. *What three wayes are they among other, that are not to be found out?*

A. Vi

A. Via avis, via navis, via juvenis : The flight of a bird, the passage of a ship, and the way of a young man.

Q. *What foure things are those that specially pervert Justice?*

A. 1 Fat gifts.
2 Hatred.
3 Favour.
4 Feare.

Q. *What may Law, in the abuse thereof, most fitly be compared unto?*

A. To a thicket of Brambles, into which by tempest the poore sheepe being driven from the Plaines, come there for refuge, and so lose their fleeces.

Q. *What was a great man of this kingdome used to compare Courtiers unto?*

A. To Ember weeks, or Fasting Eves, the hungriest and leanest of themselves, yet bordering still upon great ones. As likewise hee used to call promising, the vigill of giving. And concerning a Booke called, Rules for a Courtier, he would sometimes say,

Those Rules wel practis'd, rightly understood,
Might make good Courtiers, yet few Courtiers good.

Q. *Who bee those that lye most freely, and without controule?*

A. 1 Great men, that few men dare reprove.

2 Old men, that few men can gain-say.

3 Travellers, that may lye by authority.

Q. Whither should a man with most profit travell to learne the Languages:

A. To *Orleance* for the French.

To *Florence* for the Italian.

To *Lypsich* for the Dutch.

To *London* for the English.

Q. How may a Traveller most benefit himselfe?

A. By conforming himselfe to the nature of a Bee, which takes the honey, but leaves the Poyson: For,

The French hath valour, but with it *Vanitatem & Levitatem.*

The Dutch hath honest dealing, but *Gulam & Ebrietatem.*

The Italian discreet-carriage, but *Protervorum & Libidinem.*

Q. What is that which is commendable both to doe, and not to doe?

A. To know when to speake, and when to keepe silence: according to the Poet,

Scire loqui laus est, laus est quoq; scire tacere:
Illu magis pulchra est, hac quoque pulchra magis.

Q. What

Q. *What things are thoſe moſt virtuhll, and of greateſt ſecrecy and force above other?*

A. *Chriſtus vim verbis, vim gemmis, vim dedit herbis:*

Verbis maiorem, gemmis, herbiſq; minorem.

Or thus:

Stellis ac herbis vis eſt, ſed maxima verbis.

Engliſhed:

To Herbs and Stones much vertue Chriſt affords:
But more to ſpeech, for Life and Death are words.

Q. *Who is the moſt renowned for memory, that ſtories make mention of?*

A. *Seneca*, who writes of himſelfe, that he was able to recite 2000 names, after they were once read unto him.

Q. *What breakes the ſhell at the comming out of the Chicken?*

A. It is anſwered, and that by a double reaſon; the one, becauſe in that time, the ſhell by continuall heat and ſitting upon becommeth tender and ſoft, ſo that the leaſt ſtirring effecteth it: another cauſe of breaking thereof, & that is the principal, is the defect of nouriſhment, which at the end of the time is waſted in the ſhell, which the Chicken wanting, expoſeth it ſelfe to ſeeke, and ſo

so breaketh it; as likewise the defect thereof is the naturall cause of all other Birds.

Q. *Whose Cocke, whose Dog, and whose Servant may be kept at the cheapest rate?*

A. The Millers Cocke, the Butchers Dog, and the Inne-keepers Servant.

Q. *What was that City* Aristotle *so magnified above others, for beauty, largenesse, and strength?*

A. The City of *Babylon*, the wals whereof were fifty cubits thicke, 200 cubits high: this City was foure square, 15. miles from corner to corner, 60 miles in compasse, it had 100 Gates, with thresholds and posts of Brasse, which when it was taken by *Darius*, by drawing the River *Euphrates* dry, those that dwelt in the fartheſt parts heard not of it in three dayes. It was destroyed according to the Prophesie of *Jeremy*, and is now a Desart for wild Beasts.

Hereafter follow certaine Grammaticall questions.

Q. *Which is the best verse in all* Virgill?

A. Æneid. 6. *Discite justitiam monitis, & non temnite divos.*

Q. *Which is the worst in all* Virgill?

A. Æne-

A. Æneid. 1. *Flectere si nequeo superos, Acheronta movebo.*

Q. *Which is the worst in all* Ovid de arte amandi?

A. *Semibovemque virum, semivirumque bovem.*

Q. *Which is the best of all* Tullies *Epistles?*

A. The best and longest of all that is extant, is, *Ad Q. fratrem Propretorem minoris Asia*, most excellent, and worthy the reading of it.

Q. *Which of all the Fathers is the hardest, of all the Poets the most crabbed?*

A. *Tertullian* and *Persius*, which *Persius* when *Tertullian* read, and found it so craggy and hard, hee threw it aside, saying, If hee would not be understood, hee should not be read.

Q. *Expound me this verse,*

Furfur, edit panum, panem quoq; sus teamus.

A. The last word is divided into three, and thus construed; *Sus* the Sow, *edit* doth eat, *furfur* bran, *Tinea* the Moth, *edit* doth eat *pannum* cloth, *Mus* the Mouse, *edit* doth eat *panem* bread.

Construe mee this verse,

Mea Pater Lupus est Matrem.

A. *Pater* O Father, *mea* make haste, *Lupus*

pus the Wolfe, *est* doth eat, *Matrem* my mother.

Q. *What is the difference betweene* os oris *for the mouth, and* os ossis *for a bone?*

A. *Devorat os oris quicquid lucratur os ossis* Whatsoever is gotten by *os ossis* the bone, is devoured of *os oris* the mouth.

Aliter.

Os oris loquitur, sed os ossis roditur ore.

Os oris, or the mouth doth speake, but *os ossis* or the bone, is gnawne by the mouth.

Q. *At the confusion of Babel, into how many Languages was the world divided?*

A. *Epiphanius* and others doe write, into 72. as many as there were workmen at the building.

Others thinke 72. as many as there were Nations in the world, which *Moses* recites to be 72.

Q. *What preeminence haue our best Linguists above others?*

A. The *Hebrewes*, that they drinke at the Fountaines.

The *Grecians* at the Rivers.

The *Latines* at the Brookes.

English, and some others, at the Lakes.

Q. *How are these foure Letters to bee* under-

underſtood, S, P, Q, R?

A. *Senatus Populuſq; Rom.* yet one of the Sibyls inverted it thus: *Serva Populum Quem Redemiſti*: Now others have turned them jeſtingly upon the Pope, by way of queſtion and anſwer, as thus; *Sancte Pater, Quid Rides?* Reſpon. *Rideo, Quod Papa Sum.*

Engliſhed:

Q. *Holy Father, why doſt thou laugh?*

A. I laugh, becauſe I am Pope.

Q. *Who was he that was reputed an old man among Children, and yet among old men lived to be a Child?*

A. *Hermogenes*, who in his youth was the beſt Rhetorician of his time; but in his age loſt his ſenſe, and forgot his letters, and ſo became a child in his dotage.

Q. *Who was the moſt excellent Geometrician of his time?*

A. *Archimedes* the Syracuſian, who held it poſſible to remove the earth, if he had another earth to fix his inſtrument upon: He held it alſo poſſible to number the ſand.

Q. *Why is* Honos *for* Honour *written with* H, *an aſperation: and* Onus *for a* Burther, *without?*

A. Becauſe to the one all men aſpire, the other

other, few men doe desire.

Q. *Amongst all Trees, which onely is of the neuter gender?*

A. Balsamum, or the Balme Tree, found onely in Iudea.

Q. *What debt is that which is alwayes paying, and never paid?*

A. Charity and Love, which though wee ever pay, yet must we ever owe to pay.

Q. *Why is the forme of money round?*

A. Because it is to run from every man.

Q. *Why is* Nummus *latine for money?*

A. Of *Numa Pompilius*, second King of the Romans, the first that caused money to be made: and when Copper pence, Silver penee, and Gold pence were made, because every silver penny was worth tenne copper pence, every gold penny worth tenne silver, therefore they were called *Denary*, of *Decem* for ten.

Q. *By what meanes may every man be accounted an honest man?*

A. By endevouring to be what he desires to seeme.

Q. *By what meanes should a man quickely become rich: (counsell I know quickely to be hearkened unto.)*

A. To bee content with little, as the

Divine

Divine Poet ſaid:

My wiſhes are but few, all eaſie to fulfill,
I make the limits of my power, the
bounds unto my will.

Q. *What Creature of all other is the worſt that the earth nouriſheth?*

A. If it be demanded of wilde Beaſts, a Tyrant; if of tame, the Adulterer: in another place he anſwered, on the mountaines, Beares and Lions; in Cities, Publicans and Flatterers.

Q. *What Creature is that which bites with the Tongue?*

A. All creatures bite with their Teeth, as is commonly known, but the Flatterer bites with his Tongue, and the wound is mortall.

Q. *Wherein doth Man chiefly differ from Beaſts?*

A. In two things eſpecially, *Ratione & Oratione*, in reaſon and ſpeech.

Q. Diogenes *being asked why hee wore his beard ſo long*:

A. Anſwered, To the end that when I ſee it, and touch it, I may remember my ſelfe to be a man.

Q. *One asked* Diogenes *what he ſhould give to have a blow at his head*:

A. Anſwered, A Helmet.

Q. *What*

Q. *What good thing is that which is more profitable unto others, than to thoſe that have it?*

A. Beauty, that fraile and flying dowry injoyed by looking upon by others, being blind to the owner it ſelfe.

Q. *Which were the moſt laſting clothes that ever were worne?*

A. The Iſraelites in the Wilderneſſe which in 40 yeares waxed not old.

Q. *Which is a living word, and which is a dead word?*

A. The ſpoken word is the living, the written word is the dead, of whom one thus writes moſt wittily:

Sit verbum vox viva licet, vox mortua ſcriptum,
Scripta diu vivunt, non ita verba diu.

Engliſhed:

Although the ſpeaking word have life
The written word be dead;
The written word ſhall laſt and be,
When th' ſpoken word is fled.

Q. *What Beaſt is that that is unlike to his damme or ſire, and of a mingled kind, brought forth by others, and produceth not his like?*

A. The Mule, begotten betweene the Horſe and the Aſſe: according to the Poet

Diſſ-

Dissimilis patri, Matris diversa figurâ,
Ex aliis nascor, nec quicquam nascitur ex me.

Two likes unlike.

Dog		hunts	keepeth.
The	in the woods	and all things	
Wolfe		is nourished	destroyeth.

Q. In what Lawes did consist the order of Drunkennesse among the Romans?

A. Not to trip in speech.

2. Not to vomit.

3. To drinke most at one sup.

4. Not to breathe in the draught.

5. To leave nothing undrunke, if, to cast on the ground; an old president, but an ill imitation at this day.

Q. Who were the most lasciviom belly-gods that Stories make mention of?

A. Sardanapalus, whose belly was his god and God his enemy: *Vitellius*, who had served unto him at one feast, 2000 Fishes, and 7000 Birds: *Heliogabalus*, who at one Supper was served with 600 Ostriges: *Maximinianus*, who did eat every day 40 pound of Flesh, and drunke five gallons of Wine: *Sminderides*, who when hee rode a suitor to *Philistines* daughter, carried with him 1000 Cookes, as many Fowlers, and so many Fishers: *Sminderida*, who bragged, being so given

given to Meat, Wine, and Sleepe, that he ha
not seene the Sun either rising or setting i
20 yeares. The story whereof is not here re
cited for imitation, but detestation as a thin
odious to God, hatefull to man, burdenso
to nature, the root of all evill, and decay o
every vertue, for by too much feeding, th
subtill parts are darkened, and turbule
fumes doe weaken the understanding: an
therefore the Poet wittily obserues:

Fat panches haue leane pates, and dainty bi
Make rich the ribs, but bankrupt quite th
wits.

And therefore saith the golden Rule:

Pone gula metas, ut sit tibi longior ætas,
Esse cupis sanus, sit tibi parca manus.
If thou a long and healthfull age require,
Put bounds vnto thy gluttonous desire.

For otherwise, thou shalt be a harbour fo
diseases, a subject for the Physician, and mi
sery: for, *Miserè vivit, qui medicè vivit*: an
therefore for thy health and profit, embrac
abstinence and temperance, for temperanc
will tell thee, a little in the morning is e
nough, enough at dinner is but a little;
little at night is too much.

Q. What are the outward signes o
the body, to judge of the inward dispo
tio

r

on of the minde?

A. A head sharpe and high crowned, mparts an ill affected minde, greatnesse of ature, dulnesse of wit; little eyes, a large onscience: a great head and goggle eyes, starke staring foole: great eares, to be a kin o *Midas* Asse: spacious brested, long life: plaine browes without furrowes, to be libe-all: a beautifull face, to note the best com-plexion: the soft flesh, to bee most wise and pt to conceive.

Albertus saith, these are lignes of a wit as dull as a pig of Lead, to wit, thicke nayles, harsh haire, and a hard skin: the last where-of was verefied in *Polydorus* a foole, whom *Elianus* makes mention to have had such a hard thicke skin, that it could not be pierced through with Bodkins.

Q. What are the causes of the ebbings and flowings of the Sea?

A. The opinions of Writers are so divers, that I know not certainly what to determin, yet to give some satisfaction, these are held to be the two principall causes, the one supernaturall, the other naturall: the supernaturall, God and his Spirit moving upon the waters, moveth the waters, which *Job* expresseth by the similitude of fire put under

a pot

a pot, saying, It is God that maketh the Sea to boyle like a pot; which fire is taken to be partly in the saltnesse of the waters, the fire moving them in the same. Another reason is, for that the earth hath more fire in it than water, which fire lyeth hid in subterranean stones, and this fire doth partly cause the motion of the Sea, an Element of it selfe liquid and active, and subject to motion which thereto when once by this fire occasioned, the precedent part is thrust forward by the subsequent. The other cause is from the Moone, who by her approaching to the South, doth by her beames and influences make warme the Sea, whence rising and exhalations doe proceed, wherewith so swelling, to empty it selfe, it floweth to the shores and havens; but descending to the Horizon, and wane, as her beames by little and little diminish, the waters doe fall and abate, which maketh her Eddy or Ebbe, and these altogether by the ordinance of God doe effect it.

And that fire is the cause of this, as of all other motions insensible in nature, may be perceived by that perpetuall shew or motion presented to the Kings Majesty by *Cornelius Bezael*, which was thus done, by extracting

ting a fiery spirit out of Minera matter, hich ioyned with an ayre in the hollow f the axletree, turned the wheele which rned the whole frame, with a continuall uolution without wearinesse or ceasing, to e admiration of his Maiesty, and as many beheld it how it could bee effected, at astwise to be perpetuall: till a reason was endred by the Author: whereupon he ap-lauded the rare inuention: the fame wher-f afterwards caused the Emperour to send o intreat his Maiesty, that he might come o his Court there to effect the like, being a worke as rare as these other of admuration ollowing, which were, as *Cassiodorus* wri-eth, the lowing of metals of sundry forms, Picture of brasse which did sound a Trum-et aloud, a Brazen Serpent hissing, Birds rtificially singing; the Iron-flye made at Norimberge, which being let out of the ar-ificers hand, did flye abroad among the guests that were at the Table, and at length returned to his hand againe: the artificiall Eagle which flew along by the Emperour a good part of his journey. And so much con-erning these.

The holy Scriptures, by the reckoning of he day by howres, and the night by wat-

ches,

ches, not according to our vsuall accou
had bred some difficulty, which in the c
planation as it followes in the Cuntrim
Councellor, is made more manifest to t
smallest capacity, yet here it remaines a li
after the phrase therof to giue light to so
other obscurities in that kinde: and f
comes the Epha to be showne what it is.

Q. *The Epha is a measure much mention*
in Scripture, therefore I would know wha
doth containe in our English account?

A. A Bushell, or thereabouts.

Q. *How much the Gomer?*

A. A Gallon, or thereabouts.

Q. *Of the two hundred penniworth of br*
mentioned in Scripture, I would know whet
it is to be vnderstood according to the litte
phrase, so much with us, or more or lesse.

A. Euery pennyworth was seuen pe
halfe-penny in our money, and the whole
pound, fiue shillings, and so of others.

Q. *How much was the Shekel?*

A. The Shekel waighed halfe an ou
of siluer, and the worth was two shilli
six pence; fifteene shillings Gold.

A bri

A briefe Epitome of Chronicle Discourse.

QOF all the Kings from the Conqueſt (as our Chronicles make mention) which were the moſt victorious & valiant, which the moſt miſerable and wretched, which the moſt peacable and longeſt raigned?

A. The moſt Victorious and Valiant was *Edward* the 3. the 11th. King from the *Normans* Conqueſt, all in 261 yeares ſpace in the reuolutions gone ouer; when *England* in his reign might behold the largeſt limits that euer any King obtained but he, hauing after the Battell of *Creſſi*, with that young *Mars*, the blacke Prince his Son, taken King *Iohn* of *France*, and *Dauid*, King of *Scotland*, and impriſoued them both at once in the Tower of *London*: next him for Conqueſt and Victory we take to be *Henry* 5. famous and vndaunted in his *Agincourt* battell and commendable in his braue reſolution to his handfull, in compariſon of theirs, that if any feared or were faint-hearted, they ſhould freely depart, ſaying, Hee would not die in ſuch a mans company that was fearefull to try fortunes with him: and

the successe was Victory and Triumph. *Edward* 2. and *Richard* 2. Sonnes of Heroicall Parents, the first of these, Sonne to King *Edward* 1. surnamed *Longshankes*, victorious in many atchievements, hauing wonne *Albania*, *Gascoyne*, *Cambria*, *Ireland*, his bones being afterward carried to the field for a terror to the enemy; all which his lasciuious sonne afterwards gaue backe, or lost, according as one writes:

Did Longshankes *purchase with his conquering hand,*
Albania, Gascoyne, Cambria, Ireland,
That young Carnaruan *his vnhapy sonne,*
Should giue away all that his Father wonne?

He likewise in honour of his wife Queene *Eleanor*, who departed her life at *Heardlie* in *Lincolnshire*, erected a goodly Crosse, with her Image vpon it at euery Towne where the Corpse rested as it was, conueyed from thence to *Westminster*, whereof *Chayring* Crosse, and the Crosse in *Cheape* were two of them; To the later of these two was *Edward* the blacke Prince Father, not so called for the blacknes of his complextion, but for the many blacke battailes that hee was Conquerour in, and yet they not so renowned as their sonnes wretched, both misgouerne

uerning the Realme, both miserably murdered: the one of these hauing (whilst *Mortimer* reuelled with the Queene in *Nottingham* Castle, and in Chambers and Vaults there hewne out of the Rocke, at this day to be seene) a hot Spit thrust vp into his bowels, whereof he died, in that lothsome and stinking Dungeon where hee was imprisoned; this *Mortimer* was afterward beheaded by King *Edward* 3. his victorious son; the ground of whose misery grew partly from the neglect of his kingdome, in the extraordinary dotage on *Pierce Gauiston* his Fauorite, against the liking of his Councell the Barons, and his whole Realme. The other being cowardly murthered in *Pomfret* Castle by Sir *Pierse* of *Exton*, where hee killed 4. of his men that he brought to assist him, and had haply slaine the rest, had not this bloody Knight murthered him with a wound he gaue him behind. Hee mispent his reuenue and Treasure, taxed his Subiects; and lastly farmed out his Realme to the Earle of *Wiltshire*, he was deposed by King *Henry* 4. the first King of the house of *Lancaster*, where begun that fatall diuision, that ended in so much Blood of the Nobility and Gentry spent vpon either side.

The Longest and Peaceablest, reigned King *Henry* 3. and King *Iames* the first: the former of which raigned 56. yeeres and 28. dayes, and amongst many other good actions, he re-edified S. *Peters* Church at *Westminster*, which anciently was a Temple dedicated to *Apollo*, many Oxen heads being there found in the earth which had been offered thereto; this Temple in the raigne of *Antonius Pius* was ouerthrowne by an Earthquake, of whose ruines *Sebert* King of the East *Angles*, built another to St. *Peter* and that being destroyed by the *Danes*, *Edward* the Confessor raised it againe to great beauty; but was lastly taken down by King *Henry* 3. and new built with 50. yeeres labour as now it standeth, King *Henry* 7 added the East part or Chappell vnto it.

S. *Pauls* Church in *London* was built by King *Ethelbert* K. of *Kent*, and *Sebert* King of the East *Angles* was subiect vnto him, at that time *Mylerus* was made Bishop of *London*, anno 604. he and his successors kept his Sea there.

K. *Iames*, a King from his cradle reigned in *England* and *Scotland* 58. yeers, or there vpon, the most Learned, the most Ancient and peaceable of any other; out-liuing in his

time 9. Popes, 8 Emperours of the *Turkes*, 5. Emperors of *Germany*, 4. Kings of *France* 3. Kings of *Spaine*, 2. Kings of *Denmarke*, 3. Kings of *Poland*, 5. Kings of *Swethland*, 2. Emperours of *Russia* and 8. Dukes of *Venice*, and so in a good old age departed the most ancient King in all Christendome,

After whom, as if such a King should not lack his Traine, some to Vsher one before and others to follow after, according as one writes, followed such a Mortality of Nobility and Commonalty, the like was never knowne in this kingdome, dying in that yeere betweene 50. and 60. Thousand: and this is another thing memorable, that before Queene *Anne* departed, a Blazing starr appeared; before King *James* a starre appeared to shine within the Moone, both portendous, and the World now sensible of their significations: a little instance of some of the Nobility succedeth in these verses following:

Richmond *and* Lenox *Duke without delay,*
Made the first speed to vsher him the way,
Earle Dorset *next his seruice to preferre,*
Hast'd to be his second Harbinger.
The Lenox *Duke his deare loue could not smother,*

But after suddenly pursu'd his Brother:
Old Nottingham, *his ancient course being done;*
Then the renown'd Sauthampton *and his Son;*
Warlike Belfast, *and noble* Hambleton, *&c.*

And thus impartiall Death, that spares none, no more the King on his Throne than him that grinds at the Mill, but sweepes away one with the other, whom not the best Physicke from a whole Colledge of Physicians can save: no Ayre, not that of *Surrey*, reputed the most wholesome, can preserve: wherein in that County, as most approving the testimony thereof, are five of the Kings Houses situate, of which *Richmond* not imputed the unworthiest, is one, although in it haue deceased King *Edward* 3, *Anne* of *Beame*, *Richard* the seconds Wife, daughter to the Emperour: *Henry* 7, and Queene *Elizabeth* of happy memory.

Q. *What King of Scotland was he, on whom that ancient propheſie concerning* Iacobs *ſtone was fulfilled, that a King of that Nation ſhould live to be crowned therepon?*

According as it here followeth:
The ſtone reſerv'd in England many a day,
On which old Iacob *his grave head did lay,*

And

And saw descending Angels whilst he slept,
Which since that time by sundry Nations kept,
From age to age I could recite you how,
Could I my pen that liberty allow:
A King of Scotland, ages comming on,
Should live for to be crown'd upon that stone.

A. King *James*, our precedent subject, and long-reigned Soveraigne.

And thus much concerning a briefe Epitome of Chronicle discourse in this kinde.

A Discourse of Wonders domesticall and forraigne: and first of our owne.

Q. WHich are held the strangest accidents in all the Chronicles?

A. 1: The removing of the Earth.

2. *An. Dom.* 1571. at *Knivaston* in Hereford, the ground sunke; and an hill with a rocke of stones at the foot of it, lifted it selfe up with a great noyse, and ascended to a higher place, leaving a deepe pit behinde it, carrying with it trees growing, sheep-coats, and flockes of sheepe: of the trees, some lay covered with earth; others growing fast in the hill, as it went, stood upright: In the place whence it departed, it left a pit forty

foot wide, and foureſcore ells long: The ground was 20 Acres, and in going it ouerthrew a Chappell that ſtood in the way: Thus when it had walked from Saturday evening, till Munday noone, it reſted.

3 The raining of Blood.

4 The multitude of Mice in the Ile of *Sheppey*, that could not be driven away, nor the place clenſed, till a flight of Owles came and devoured them.

5 The Chaine of 24 linckes with locke and key, that a Flea drew, being put about her necke.

6 The man that ſlept in the Tower three dayes and three nights, and could not bee wakened during that ſpace, by any noyſe or violence, by pricking with Needles, or otherwiſe.

A Forraine Wonder.

It is recorded by *Guicciardine*, *L. Vives*, *Eraſmus*, and others, of a certaine Counteſſe of *Holland*, that brought forth at one birth 365 Children, as many as there are dayes in the yeare, which were all baptized by a Biſhop, and after dyed: which came thus to paſſe. A certaine poore Begger-woman laden

laden with Children, came to her doore, and craued an Almes, which the Counteſſe not onely denyed, but alſo called her Harlot and Strumpet; telling her withall, it was unpoſſible ſhe ſhould haue ſo many by one man: which this Begger hearing, beſought God, who knew her innocent, to manifeſt it unto her, by giving her ſo many at one birth by her Husband as there are dayes in the yeere, which fell out accordingly.

Q. *What is the greateſt wonder in the Art of Navigation?*

A. The Needle of the Compaſſe, which touched with the head of the Load-ſtone, ever turneth to the North-Pole, with the foot thereof to the South-Pole: touched with the ſide, turneth Eaſtward, with the other ſide Weſtward, &c.

Concerning the River Nilus.

The *Ægyptians* about the firſt of *Auguſt*, cut the bankes of the River *Nilus*, ſo that the River flowes ouer the whole face of the Land; and the more Land it covers, the fruitfuller is the Countrey: about the midſt of *September*, it ceaſeth to encreaſe, and

immediately is Corne ſcattered upon the muddy earth, which increaſeth plentifully: 'Tis reported, that though the Plague bee there never ſo fierce, yet upon the firſt cutting of the River, it immediately ceaſeth.

Not farre from thence is a place where every good Friday appeares the armes and legs of men ſtretched aboue the earth.

Of the Hermaphrodite.

Whileſt my mother bare mee in her wombe, ſhee went to the gods to know what ſhee had conceived, whether Male or Female; *Phœbus* ſaid it was a Male, *Mars* a Female, *Iuno* neither: Being borne, I was an Hermaphrodite. After, ſeeking my deſtiny from theſe gods, *Iuno* ſaid, I ſhould be ſlaine with a Sword; *Mars*, that I ſhould be hanged; *Phœbus*, that I ſhould be drowned: Which was my fortune.

Climbing up a Tree, from thence I fell upon my Sword, my foot hung in a bough, my head in the water: ſo, being neither Male nor Female, but both; I was neither hanged, nor drowned, nor ſlaine, but al..

Q. *Seeing the Flye is ſo ſmall a Creature,*

why hath Nature given her six feet to goe, beside wings to flye withall, when the Elephant, so great a creature, hath no wings, and yet but foure feet?

Another.

Seeing the Wolfe brings forth more young than the Sheepe, afterward Wolves eat those Sheepe, men kill those Sheepe; and yet how comes it that there bee more Sheepe than Wolves?

Q. *What did our Ancients hold to bee the greatest wonders in the world?*

A. The Pyramedes of Ægypt, built by the Israelites, under the oppression of *Pharaoh*, which were 50 Cubits high, 40 Cubits thicke, in compasse twelve Germane miles: The Tower of *Pharaoh*, the Wals of *Babylon*, the Temple of *Diana* of *Ephesus*, the Tombe of *Mausole* and others.

Q. *There are three things memorable that Spaine boasts of, and what are those?*

A. 1. A Bridge, ouer which the Water flowes that is used to runne under all other Bridges.

2. A City compassed with Fire, which is called *Madrill*, by reason of the Wall that is all of flints, environing it round about.

3. Ano-

3 Another Bridge, on which continually tenne thouſand Cattell are fed, under which the water runnes ſeven miles under ground, and then breakes forth againe, beſides, a great Mountaine of Salt, from which whatſoeuer is taken, it preſently encreaſeth to the quantity againe.

Q. *In what part of the world is it that trees breed liuing Creatures?*

A. In the Iles of Orchades in *Scotland*, wherein growes a Tree neere the Sea ſide, that beares a fruit like unto a Fowle, which dropping downe into the Water, becomes a liuing creature, like a Ducke; if it fall upon the dry Land, it putrifies, and turnes to nothing: But this is reported rather by Hiſtory, than by the people of that Countrey.

Q. *Where is it all ſtrangers are buried that trauell to Ieruſalem?*

A. In *Aceldama*, or the field of blood, a place of ſmall compaſſe: The earth whereof is of ſo eating a nature, that the Carkaſſe layd therein is conſumed in the ſpace of eight and forty houres: The ſame is reported of Saint *Innocents* Church-yard in *Paris*.

Q. *May it bee that without wood an*

Oxe

Oxe can boyle it ſelfe?

A. By preconjecture to fore-runne this Diſcovery, might lead a man into ſome conceited admiration; therefore to ſtop that labour of the braine, the Scythians teach us this ſecret of their neceſſity: for living in a Countrey where growes no Wood, they kill an Oxe, and then take out all the bones from the fleſh, and of the bones make a fire that roſts: or boyles him, and ſo it is ſaid, the Oxe roſts or boyles himſelfe.

Q. *What was the anſwer of* Byas *unto one that demanded of him what was done in Hell?*

A. That he neuer was there, nor never talked with any that came from thence.

Q. Albertus, *Duke of* Saxony, *was wont to ſay, that he had three Monaſteries, three wonders in his City, and what were they?*

A. 1 *Predicant* Fryars, which had much Corne, and no Fields.

2 *Franciſcans*, which had much money, and no Rents.

3 Of the Order of S. *Thomas*, which had ſtore of Children, and no Wives.

Q. *What are the differences betweene the former and latter Ages of the world for length*

of

of dayes, ſtature of body, beauty, riches, and the like?

A. The difference in ſome degrees is very great, in others more ſmall: for firſt, concerning length of dayes, or long life, betweene the former Ages, and the latter, there is no compariſon: for, before the flood men liued 900 and odde yeares, as *Methuſaleth*, *Adam*, and others: Now, with us, the odde yeares are almoſt counted long life: and then, as the Age was long, ſo the ſize was great, large of ſtature, mighty of ſtrength, which in our times are ſhrunke up to a handfull: For Beauty, the Scriptures make mention of *Vaſhti*, *Eſther*, and others; and our Chronicles, of *Roſamond*, *Matilda*, *Shores* Wife, and others; all liked and approued of by Kings; yet notwithſtanding the blazed features of theſe, many are of opinion, that ſome Beauties of our times, of no leſſe note, are not inferiour to ſo ne of theſe, if not exceeding: And as for Riches, *Abraham*, *Lot*, *and Iob*, are ſtiled for their mightineſſe in that bleſſing To let paſſe the two former, whoſe Heardſmen diuided the Countries, and come to *Iob*; concerning whom, is more particularly expreſſed, whoſe ſubſtance in Cattell, as the Scripture teſtifieth,

teſtifieth, was 7000 Sheepe, 3000 Camels, 500 yoke of Oxen, and 500 ſhee Aſſes, and *at laſt all this was doubled.*

Amongſt ſome others, to produce in parallel neere our time, this one: It is found in a Record in the Tower, that Sir *Hugh Spencer* the elder, who lived in the time of King *Edward* the Second, had in ſubſtance, and for the proviſion of his houſe, 28000 Sheepe, 2000 Oxen and Steeres, 1200 Kine and Calves, 140 Mares and Colts, 160 drawing Horſes, 2000 Hogges, 300 Bullockes, 40 Tuns of Wine, 600 Bacons, 600 Muttons in Larder, 10 Tunnes of Syder: Plate, Iewels, and Money 10000 pounds. This done, the cenſure is ſuſpended, and left to the judicious Readers conſideration to giue verdict.

Hereafter

Hereafter followes the History of S. GEORGE, S. CHRISTOPHER, and the *Seuen Sleepers*, as they are related in ancient Story, contentiue to reade, and neceſſary to be *knowne, in regard of the often obiect, and occaſion of Diſcourſe which thence ariſeth.*

SAint *George* was a Knight, and borne in *Cappadocia*: on a time as he journied, he came into a Prouinne of *Lybia*, to a City which is called *Sylece*, and by this City was a River or Pond, wherein was a Dragon that invenomed and preyed upon the whole Countrey, which many times the Inhabitants had aſſayed to deſtroy, but could neuer preuaile, for hee poyſoned all with the venome of his breath; and therefore to keepe him from the city, the people gaue him euery day two Sheepe to feed thereon: and when the Sheep failed, there was allotted to him a Man and a Sheep: and after this waſte, a new ordinance was decreed, which was, tha

that the children and young ſhould bee caſt unto him by lot; and after the deſtruction of many, it fell on the Kings onely Daughter, whom hee would haue ranſomed with infinite ſummes of mony, but the people would not, becauſe their children had bin formerly caſt out, according as their Lot fell, and they were impartiall: when the King ſaw that he could not prevaile, and the Dragon expected her allowance, he weeping ſaid to his daughter thus, taking his leave of her: Now ſhall I never ſee thine eſpouſals, and many other my hopes I had of thee: Then did he aray his daughter as to her wedding, and hauing imbraced and kiſſed her, ſhe was after led forth to the place, and there faſtned for a prey to the Dragon, where waiting in this exigent for deſtruction and Death, S. *George* paſſed by, and eſpying this forlorne wight, demanded the cauſe, when in the relating, the Dragon makes out, and incroepts the ſtory; which ſeeing, S. *George* moſt manfully oppoſeth, and by his valour, at the firſt encounter ſore woundeth, and after hauing him conquered and captiued, put the Virgins girdle about his necke, and with that led him to the City, where the people ſlew him. Likewiſe it is found in the

hiſtory

history of *Antioch*, that when the Christians conquered Ierusalem, that a faire young man appeared to a Priest of the hoast, and bade him carry with him some relique of S. *George*, for he was conductor of the battell, and after in the hotteſt assault, when the Sarazens suppreſt them from surprizing the walls, they saw apparantly a Vision like S. *George*, which had white armes, with a Red Crosse, which led the way at the entring of the City, and so Ierusalem was taken by his ayd and helpe.

Saint *George* was beheaded by *Dacian* the Emperour, and lyeth buried betweene Ierusalem, and port Iaphe, by a Towne called Ramis, dedicated unto him. S. *George* is Patrne of the Realme of *England*, and the cr of men of Warre, in honour of whom founded the Noble Order of the Garter, and also a noble Colledge in the Castle of Windsor, by the Kings of *England*; in which Colledge is the heart of Saint *George*, which *Sygesmond* the Emperor of Almaine brought and gaue it for a great and precious Relique to King *Henry* the fift, and also according to the ancient Story, there is a peece of his Head.

Saint

Saint CHRISTOPHER.

SAint *Christopher* was of the linage of Cananees, great of ſtature, and terrible of countenance, being twelve cubits long: and on a time it came into his minde, that hee would ſeek out and ſerue the greateſt Prince in the world, and none but him would hee ſerue: and ſo from the ſervice of a King, which in his preſence croſſed himſelfe at the name of the Divell, St. *Christopher* came to underſtand that the Divell was greater than hee, becauſe he feared him, and therefore him would hee ſeeke out and ſerue: which ſoone he did, being a maſter eaſie to finde, and willing to entertaine: when afterwards in this ſeruice, this great maſter at the ſight of a little croſſe ſtarts aſide and durſt not come neere it, which perceiued of his ambitious retainer, hee came againe to know there was a greater than hee: after whoſe ſervice he long ſought in vaine, untill by the inſtruction of an Hermit, by the performance of ſome worke meritorious by him enjoyned, which was to be reſident by a River ſide wherein many had periſhed, to tranſport ſuch paſſengers as thither ſhould come,

come, he met with his Maſter: for according to his direction, thither went *Chriſtopher* and made his abode, taking a great pole in his hand, by which hee ſuſtained himſelfe in the water, bearing ouer al manner of people without ceaſing. Now it followed on a time as he ſlept in his Lodge, he heard the voice of a child which called him and ſaid, *Chriſtopher*, come out, and beare me ouer the water; then he aroſe and went out, but found no body: now when he was come againe into his lodge, hee heard the ſame voyce crying vnto him as before, at the which he runnes out, but finds no body: againe the third time being called, he comes forth, and there found a child by the Riuer ſide, which prayed him to beare him ouer the water; then *Chriſtopher* lifted the child on his ſhoulders, and tooke his ſtaffe and entered the water, and the water aroſe, and ſwelled vp more and more, and the childe grew heauier and heauier, and euer as hee went further, the water ſwelled vp higher, inſomuch that *Chriſtopher* was in danger of drowning: but when he came ouer, quoth he, Thou childe, thou haſt put mee in great perill, and weigheſt almoſt as heauy, as if I had carried all the world vpon my backe.

Quoth

Quoth the childe, Thou haſt borne all the world vpon thy backe, and him that created it; I am hee in this world whom thou ſeekeſt to ſerue, and for thy beter aſſurance thereof, ſet they ſtaffe in the ground, and by to morrow it ſhall bud and bring forth fruit; and he did ſo, and found it accordingly, his ſtaffe bearing flowers and Dates; and being thus conuerted and beleeuing himſelfe, he conuerted thouſands, and amongſt many other paſſages of his life was at laſt beheaded, and his blood there ſpilt, cured thoſe that were blind.

The Story of the ſeuen Sleepers.

THe ſeuen Sleepers were borne in the City of Epheſin, and there liued in the time of *Decian* the Emperors perſecution: the names wherof were *Maximinian*, *Malchus*, *Marcianus*, *Denis*, *Iohn*, *Serapion*, and *Conſtantius*; Theſe Chriſtian men to avoyd torture or the worſhipping of Idols, fled to a caue in the Mount of Celion, and there after long wailing, prayer and faſting, being a little refreſhed with ſome food that they had ſecretly ſent for to the City, they there in their heavineſſe fell aſleepe. Shortly after, *Decian* ſuſpecting, incloſed the mouth

mouth of the Cave wherein they were, with stones, to the end they should there dye for hunger: this being done, the Ministers, *Theodorus* and *Ruffinus*, two Christian men, wrote their martyrdome, and enclosed it secretly among the stones. Now when *Decian* was dead, and all that generation passed over, *Theodosien* the Emperour succeeded, and even at that time was it when the heresie was of them that denyed the resurrection of the dead, then came it into the mind of a Burgesse of Ephesin, in that place to make a building or Lodge for his Shepheards and Heardsmen; in the effecting whereof, it happened the Masons that made the same, opened this Cave, and then these Saints that were within, and all this time had slept, awaked and saluted each other, supposing verily they had slept but one night; and began to remember their heauinesse the day before. Then sent they *Malchus* to buy bread in the City, and then *Malchus* tooke fiue shillings, and went out of the Caue; and when hee saw the Masons and stones before the Caue, hee beganne to wonder at the sudden alteration: but when he came into the City, hee found it all altered, and the Crosse set upon euery gate;

te; then came he to those that sold bread, nd they talked and spoke of God, whereat ee wondred and said to himselfe, What a hange is here since yesterday? then no man urst speake of God, and now every man rofesseth him openly. But when hee came o pay money for his bread, offering his an-ient Coyne, the sellers maruelled, and said ne to another, Certainly this young man ath found some old treasure; for the suspi-ion whereof he was had afore the Bishop nd the Councell, in the examination be-ore whom hee confessed that hee himselfe with six more of his fellowes, had for feare of *Decians* cruelty, betooke themselues to cave but yesterday, as he supposed, & with hem tooke that mony; then the Bishop ga-hering by circumstance the time (admiring hereat) sent to the Emperor, who with ma-ny others came and went with this young man to the caue, where they found the other six cheerefull and beauteous to behold, their bodies and garments untoucht with age or time: then went the Emperour in unto them, and with them glorified God, embra-cing them and weeping upon each of them, said, I see you now like so many *Lazarusses* rising out of your graves. After this they

conti-

continued ſome little time, and ſhortly after dyed: and the Emperour rightly adorned the place, and buried them in gold: and ſo with this and the precedent matter, according to the ancient ſtory, it was found that they had ſlept 208 yeeres. And ſo much briefly for diſcourſe, and to awake this ſleepy ſtory, and giue ſome gloſſe to this common Almanacke text.

Hereafter follow certaine Epigrams, ſome old reuiued, and ſome new publiſhed.

1 *Of a Lawyers abſence.*

A Vertuous Dame that ſaw a Lawyer from home,
Juſtly reprov'd his ſtay ſo long from home:
Saying to him, that in his abſence thence,
His wife might lacke her due benevolence.
But he to quit himſelfe of ſuch diſgrace,
Anſwer'd it thus, by putting of a caſe:
One owes a hundred pounds, now tell mee whether
Is beſt, to haue ſuch payments all together,
Or take it by a ſhilling and a ſhilling,
Whereby

Whereby the bag may be the longer filling?
Sir, quoth the Dame, I thinke it were no losse,
If one receiv'd such paiment all in grosse:
Yet in your absence this may cause your sorrow,
To feare for want your wife should twelue pence borrow.

Epig 2. *In Getam.*

Geta from wooll and weaning first began,
Swelling and swelling to a Gentleman:
When he was Gentleman & brauely dight,
He left not swelling till he was a Knight:
And from a Knight thus higher to surmount,
He swell'd on bigger till he was a Count;
And still proceeding careleſſe of his first,
He swell'd to be a Lord, and then he burst.

To a proud, rich, but deformed Gentlewoman.

*I*n anger puft, you say, I prove
*F*raught with the steame of lust, not love:
*T*ime was, say you, I priz'd thy face
*H*igh and renown'd, as if its grace
O repast compare; but now I seeme
*V*rg'd unto wrath, to diseſteeme

*H*onours attendant on thy praiſe,
*A*nd to diſ-robe thee of thy rayes;
*D*iſgorging thus ſuch ſurfets, you
*S*ound forth theſe words, I am untrue:
T is true, I ſaid three goddeſſes
*G*rac'd thy rare parts, as like to theſe;
*R*ich *Iuno* was but like a Sow,
*A*s foule, as fat, and ſo art thou:
*N*ext, wiſdome was in *Pallas*, but
*T*hou like to her art turn'd a ſlut:
*E*ye-pleaſing *Venus* would admit
*D*elight in bed, and you love it:
*I*nceнſed by thy wily mind,
I thus requite thee in thy kind:
*O*recharg'd with anger, venting ſpleane,
*Y*earſt to one Foule, one Slut, one Queane,
*H*arbour'd in one, I did compare thee,
*A*lthough truth knowne, I ſeeme to ſpare
*D*igeſt me as you pleaſe, yet know, (thee:
*W*ill ne're did meane, what wit did ſhow:
*A*nd though Art taught me to be bold,
*N*o part I lov'd in thee but gold.
*T*ake this from me; pray that a foole
E ſpouſe thee, ſo thy filth may rule:
*D*etaine no wiſe man, for thy ſelfe
No ſuch will love, but all thy wealth.

Epig. 3.

Proverbs upon Complexions.

To a *Red* man reade thy Read,
With a *Browne* man breake thy Bread,
At a *Pale* man draw thy knife,
From a *Blacke* man keepe thy Wife.

Expoſition.

The Red *wiſe, the* Browne *truſty,*
The Pale *peeviſh, the* Blacke *luſty.*

More at large:

The faire, the long, the little, and the blacke,
The leane, fat, red, and wan that colour lacke.

Upon which as followeth:

The faire to folly eaſie to be led,
The long are lazy both at boord and bed,
The little for the moſt part they are curſt,
Blacke females proud even from their cradles nurſt;
The fat are frolicke, and to mirth inclinde,
The lean with ſadneſſe are like famin pinde;
The red are ſubtile, and the brown are ſure,
Both to their friend, and to their wedlocke pure;
The feareſull and the peeviſh pale and wan,
The blacke a woman-lover more than man.
Yet thus, though I diſcuſſe as Proverbs goe,
I'le not engage my ſelfe to make theſe ſo:

But thus I counsell for thy more white life,
Trust no complexion too far with thy wife.

Vpon women and their praise.

Hee's happy that avoyds lust; female kind
Are they that curse it: Maids possesse a mind
Saint-like: what man can proue that they offend
In thought, in word, or worke? they seeke to end
Their husbands discontent, filling their hearts
With faire love, never with fond lust: their Arts
Provoke lascivious follies fild: requiring
Variety of Lovers ne're: desiring
The man that's good: but gay and love-sicke youth
Is by them hated: alwayes loued truth:
Neuer I knew them cruell: I doe find
Faith in them: fild they have a wicked mind

Women dispraised, the stops onely changed.

Hee's happy that avoyds lust female; kind
Are they that curse it: Maids possesse a mind
Saint-

Saint-like: what man can proue that? they
offend
In thought, in word, or worke: they seeke
to end
Their Husbands: discontent filling their
hearts
With faire loue never: with fond lust their
Arts
Prouoke lascivious folly: still requiring
Variety of Lovers: ne're desiring
The man that's good but gay: and loue-sicke
youth
Is by them hated alwayes: loved truth
Never: I know them cruell: I doe find
Faith in them fild: they haue a wicked mind.

The account for some Shires.

Cheshire for men,
Barkeshire for Dogs,
Bedfordshire for naked flesh,
And Lincolnshire for Bogs.
Darbishire for Lead,
Devonshire for Tinne,
Wiltshire for hunting Plaines,
And Middlesex for Sinne.

The end of the Prov.

Vpon the ſending of a ropes end to his ſweet-heart in the way of merriment.

Leſt our loves ſhould part or ſeuer,
Here's a Rope to tye's together.

Her anſwer.

The Rope is old, the Ieſt is new,
I take the Rope, a Rope take you.

Vpon the ſending of a paire of Gloves.

From this ſmall Taken take the letter *G*,
And then 'tis *Loue*, and that I ſend to thee.

Vpon her ſending backe a Handkercher.

Here backe to thee I doe regreet this clout,
Take C away, and then I ſend thee Lout.

Epig. 4. *In ſuperbum.*

I tooke the wall, one thruſt me rudely by,
And told me, The Kings way did open lye.
I thank'd him that he did me ſo much grace
To take the worſe, leaue mee the better place:
For if by th' owners we eſteeme of things,
The wall's the Subjects but the way's the Kings.

Epig. 5.

NIX { *Snow.*
IX { 9.
Cot NIX { *A Crow.*

NIX *I that the winters daughter am,*

While

Whilſt thus my letters ſtand,
Am whiter than the plume of Swan
Or any Ladies hand.
IX *Take but away my letter firſt,*
And then I doe incline,
That ſtood before for milk-white ſnow
To be the figure Nine.
And if that further you deſire
By change to doe ſome tricks,
As blacke as any Bird I am,
Cornix *By adding* Cor *to* Nix.

Epig. 6. *Deſanit & medico.*

Health is a Iewell true, which when we buy
Phyſicians value it accordingly.

Epig. 7. *In Amoroſum.*

A Wife you wiſht me (Sir) rich, faire and young,
With French, Italian, and the Spaniſh tongue:
I muſt confeſſe your kindneſſe very much,
But in truth, Sir, I doe deſerve none ſuch.
For when I wed, as yet I meane to tarry,
A woman of one language I'le but marry,
And with ſuch little portion of her ſtore,
Expect ſuch plenty, I would wiſh no more.

Epig. 8. *Upon an Vſurer, and an improp. Parſon.*

A Clergy man that oft had preacht
From his ſtopt-ſteeple throat,
And to his Congregation teacht
Full oft this certaine note;
There could no Vſurer be ſav'd,
Vnleſſe he did reſtore
What he ſo wrongfully had ſhav'd
From th' backes of needy poore.
Vpon a time it ſo fell out,
This Vſurer did meet
The Parſon as he went to Church,
And thus he did him greet
Good ſir (quoth he) I wonder much
You take ſuch fruitleſſe paine,
To preach againſt a ſinne that's ſuch
As you your ſelfe maintaine:
But ten i'th hundred doe I take,
On good occaſion when,
But you a hundred doe reſerve,
Allowing out but ten.
The Parſon hearing him ſay ſo,
Began to be afeard,
And never preacht againſt that ſinne,
To this day that I heard.

Epig.

Epig 9. *In Aulam West.*

Westminster is a Mill that grinds all causes,
But grind his Cause for me there he that list,
For by demurs, and errors, stayes and clauses,
The tole is oft made greater than the grist.

Epig. 10. *In Iacobum.*

He that doth aske, Saint Iames *doth say shall speed:*
O that King Iames *would answer so my need.*

Epig. 11. *Consilium.*

From thy Confessor, Lawyer and Physician,
Hide not thy case on no condition.

Epig 12 *Hayw rent.*

By Lease without writing one once let a farme
The Leasser most lewdly the rent did retaine,
Whereby the Lesse wãting writing had harme;
Wherefore he vowed whilst life did ramaine,
Without writing never to let thing againe:
Husband (quoth the Wife) that thing againe reuert,
Else without writing you cannot let a fart.

Epig. 13. Hayw.

From a field fought, one from the beatẽ side
Ran home, and victory on his part cride:
The Prince inform'd thus contrary amisse,
Rung Bels, made Bon-fires, as the custome is.

In ſhort time after all this joy and coſt,
The King was ſure reſolv'd the field was loſt
Wherwith he in great haſt, as in great griefe
Charg'd the firſt meſſenger tell in briefe
Where he had heard that lye, the field was wonne?
Quoth he, Sir I my ſelfe this lye begun,
Which for commodity unto your grace
And al your ſubjects, I this brought in place;
For where the truth would have brought wailing and weeping,
My lye hath brought two daies laughing and ſleeping:
And if you al this yeere took my lie for true
To keep you merry, what harm could inſue:
Better is it, quoth he, be it new or ſtale,
A harmleſſe lye, than a harmfull true tale:
How this lye was allowed of I cannot well tell,
But if the King lik'd it, the lyar ſped well.

Epig. 14.

Beſſe does not onely hide her privy ware,
But breſts and necke, where coyeſt Maids goe bare:
Yet is there one ſcule unbeſeeming place
Vncover'd left, what call you that? her face.

Ænigma.

A Beggar ask'd a penny once, and swore
Give him but that and hee would ne're aske more:
With that I op'd, and what he ask'd I gave,
But deeply vow'd he never more should have:
Not long from thence, hee ask'd againe, and wept,
So that I gave; yet both our oaths were kept.

Epig. 15. Haw.

A foole a wise man riding on espy'd,
Who asked the horse that the wise man did ride,
Whither goest thou horse? Whither go I, quoth hee?
Aske him that guides the bridle, aske not me.
Whither rid'st thou foole, said he, that look'st so fell?
Aske my horse, knaue (said hee) what can I tell?
When fooles ride I see then they cannot rule the reine,
Their horses be their Harbingers as here it is plaine.
As when wise men ride, I right well espye,
Themselues, not their horse, appoint where they must lye.

Epig.

Epigram 15.

One time as 'twas my ordinary wont,
I went abroad into the fields to hunt.
Started a Hare, purſu'd her with full ery,
And neere wearied her, when by and by,
Miſo, becauſe I hunted in his grounds.
Let looſe his running Dogges, and bank'd my Hounds.
From thence, that ſport I vtterly forſwore,
Being ſo vnkindly croſt by ſuch a bore.
So ſhunning th'open Fields & Foreſts wide,
My common haunt was by the water ſide,
For what, thaught I, though lands incloſed be,
Yet Seas and Riuers queſtionleſſe are free:
There will I ſport me with the ſcaly fry,
Fearleſſe, though all the world were ſtanding by.
I had not ſcarce caſt in my bait to take,
But ſtraight one comes, it ſemes he haſte did make,
That bids me racke, when firſt I did apeare;
A way went I it was no fiſhing there.
Scarce knowing now what ſport to entertaine,
Being baniſh'd both the Earth and watery plaine,
I took a Piece next time, & forth with went,

To

To ſport me in the Aety Regiment;
Where having ſcarce diſcharg'd to kill a Daw,
Another comes and brings me ſtatute Law
Vpon my Peece, where I it loſt: then ſwore
I ne'r would hunt, nor angle, nor ſhoot more
Then tooke I Dice in hand my heavy fate;
Thus croſt in all, and loſt my whole eſtate.

HEREAFTER FOLLOW certaine *Epitaphs* on ſundry perſons.

Epitaph 1. *On the Vſurer.*

HEre lyes at leaſt ten in the hundred,
Shackled up faſt both hands and feet,
That at ſuch as lent money gratis wondred,
The gaine of uſury was ſo ſweet:
But thus being now of life bereaven:
Tis a hundred to ten hee's ſcarce gone to heaven.

Epitaph 2. *Vpon a ſpendthrift.*

Here lyes Iacke Careleſſe,
Without Tomb, without thought, without ſheet
That liu'd in the Ale-houſe, the Bowling-alley,
And dy'd in the ſtreet.

Epitaph

Epitaph 3. *Vpon a riotous Courtier.*

Here lyes he now where no man ſees,
That liv'd by crooked hams and knees,
Yet in his heart did boyle that luſt,
That nought could quench but earth and duſt.
Where if he had ſooner beene laid,
Leſſe ſummes his reckoning would have paid.

In Papam pium quintum.

Papa Pius quintus moritur, res mira, quod in- (ter
Pontifices, tantum quinq; fuere Pij.

Pius the fift is dead, and underſtood,
Of ſome ſo call'd, becauſe but five were good
In all the line of Popes.——

Fallar ego, nam nemo pius re, nomine tantum,
Pontifices conſtat quinque fuiſſe pios.

Yet erre I doe in this, to their more ſhame,
For none were good indeed, though five in name.

Certaine verſes fixed upon a Child laid in S. Thomas *Hoſpitall.*

Conceive a fault, by me conceiv'd,
By my ſeduced mother,
Who vowes untill ſhe be a wife,
I ne're ſhall know a brother:
And for this Hoſpitall is rich,

And

And hath a plenteous purſe ;
And he is poore and cannot pay,
Sh' hath put me here to nurſe.
No further ſhe imparts her ſelfe,
Then that ſhe is a ſinner,
Though not the laſt that ſo ſhall erre,
No more than firſt beginner:
How e're, ſhe here hath pack'd me up,
The witneſſe of her ſhame,
And left me unto you to feed,
To cloath, and give a name.

Upon the unequall diviſion of the Earth, how ſome have all, and ſome have none.

Though th' Earth's the Lords, and all that is therein,
And nothing really mans owne but ſinne ;
As is the Sea the tributer of Fountaines :
The Sheep and Cattell on a thouſand mountaines.
Though he that all theſe made, doth all theſe feed,
And of no creatures ayd doth ſtand in need,
Yet doth he from his high exalted throne,
Survay the waies men title theſe their own ;
He ſees the earth, the baſe of this fair frame,
Intail'd to greatneſſe, to their blood & name.

Mete-

Mete to the rich in Akers of such store,
That what makes one too proud, makes ten too poore.
Some of his walking earth he sees have gold
That rusts for use, too seldome being told,
And some againe so scanted in their need,
Their sinews crack before their bellies feed:
Some choicest dainties Sea and Land afford
To surfet on, serv'd daily to their boord:
And some againe are so penurious fed,
They thinke they fare rich, if they purchase bread.
Anothers glory lyes upon his backe,
And having plenty, there appeares no lacke:
Velvets and Silkes, and Robes of excesse waste,
Altering with humour to give fancy taste,
When as some other, whole successe more bad,
Tugs 60 yeares, like leatherne *Adam* clad,
For skins, or fig-leaves for to hide his skin,
Whose heart being plaine, hee cannot this way sinne.
Whose total substance, all his hopes to boot,
Was never worth the trust of such a sute.
What should I say of this unequall lot?
Would God thus have it? surely I think not:
Though some distinctions he would have to bee,

Yet

Yet not in ſuch a terrible degree.
He would nothaue thee ſee thy brother lack
Then ſlake thy coſt and clothe ſome naked backe.
Hee would not haue thee ſee thy brother pine,
But him ſuſtain'd from that exceſſe of thine,
If for thy ſelfe thy whole endevours tend,
If what thou haſt thou wouldſt be thine heire and ſpend,
Then know like that rich glutton, thou maiſt craue
A drop, and be denide; becauſe he gaue
Not to the needy, crums that doe belong,
Droppes were denide him for to coole his tongue.
This yeare there hath appear'd a ſtreaming ſtarre,
Within our native Hemiſphere or clime,
But whether it brings us newes of peace or warre,
Of plague or famine, who is't can divine?
Though ſome interpret it to change of ſtate,
Hoſtile invaſion, or ſome great mans end;
Rumors of wars here landed to us late,
Or like particulars that they entend:
But ſince the Character hath ſuch a letter,
That none can underſtand but he that writ,

Let's

Let's feare the worſt, our ſinnes, and make
us better,
And to no other ends interpret it:
For in the ſame there's matter under-hild,
Which ſhall not to our knowledge be made
plaine,
Till the portent and purpoſe be fulfill'd;
For never came ſuch meſſengers in vaine.
Howe'r with meekneſſe let us kiſſe the rod,
Hoping the beſt, yet leaving all to God.

Epit. 4. S Tho. Becket.

Pro Chriſti ſponſa, Chriſti ſub tẽpore, Chriſti
In templo, Chriſti verus amator obiit.

Engliſhed:

For CHRIST his ſpouſe, his cauſe, and at
Chriſts-tide,
Within Chriſts Temple, Chriſts true lover
dy'd.

Epit. 5. *Written by a religious Gent.*
before his death.

Earth take my earth, Satan my ſin I leave,
The world my ſubſtance, Heaven my ſoule
receive.

Epit. 6. *Vpon* Ionas *in the Whales*
belly.

Buried I am, and yet I am not dead,
Though neither earth incloſe, nor ſtone me
keepes.

I speake, I thinke, with living ayres am fed,
In living Tombe, and in vnfathom'd deepe:
What wight besides my selfe for shame or grace,
E're liv'd in death, in such a Tomb or place?

Epit. 7. *In Verolamium, a forgotten City, sometimes neere Saint Albones.*

Stay thy foot that passest by,
Here is wonder to discry,
Churches that interr'd the dead,
Here themselves are sepulchred;
Houses where men slept and wak'd,
Here in ashes under-rak'd:
In a word, then to allude,
Here is Corne where once Troy stood;
Or more fully home to have,
Here's a Citie in a grave.
Reader, wonder thinke it then,
Cities thus should dye like men,
And yet wonder thinke it none,
Many Cities thus are gone.

Epit. 8. *Vpon a Chamber-maid.*

Vnderneath this stone is layd
A Ladies sometimes Chamber-maid,
Who was young, and plumpe, and pretty,
And yet a Maid, alas, twas pitty.

Epit.

Epit. 9. *Vpon a love-ſicke youth.*

Here lyeth he, he lieth here,
That bounſt and pittie cry'd,
The dore not op t, fell ſicke alas,
Alas fell ſicke and dy'd.

Epit. 10. *On a rich covetous Lawyer.*

Within this everlaſting Tombe,
Whoſe houſe containes her dead till doome
Is one poſſeſt here to abide,
That yet had liv'd, and had not dy'd,
If Death like him would have agreed
At any rate to haue beene feed;
Or if he could at point of death,
That ſold his wind, haue bought but breath,
This croſſe to him could ne're ſo fall,
T'have wedde the Church, that woo'd the Hall.

Epit. 11. *Vpon a Citizen.*

From wares and cares, and feined breath,
Here I at laſt am free'd by Death:
If that my dealings were not juſt,
The more I feare, the leſſe I truſt:
What though a hundred Blue-coats ſing,
My friends did mourne, the Bels did ring,
The earth receiv'd me with applauſe?
All doth not better mend my cauſe.
Fed I the hungry, cloath'd the poore,

Made

Made I theſe friends to goe before?
No, I left wealth behind unſpent,
Coynes vnreceiv'd that I had lent:
And ſutes unended wag'd by coſt:
And all I left behind is loſt:
Good deeds I did, and gifts I gave,
Thoſe went before me, thoſe I have.

Epitaph 12.

A memento for mortality.

Taken from the view of the Sepulchers of ſo many Kings and Nobles as lye interred in the Abbey of *Weſtminſter.*

Mortality behold and feare,
What a change of fleſh is here?
Thinke how many Royall Bones
Sleepe within this heape of ſtones.
Hence remov'd from beds of eaſe,
Dainty faire, and what might pleaſe,
Fretted roofes and coſtly ſhowes,
To a roote that flats the noſe.
Which proclaymes all fleſh is graſſe,
How the world's faire glories paſſe;
That there is no truſt in health,
In youth, in age, in greatneſſe, wealth:
For if ſuch could have repriev'd,
Thoſe had beene immortall liu'd.

Know

Know from this the world's a ſnare,
How that greatneſſe is but care,
How all pleaſures are but paine,
And how ſhort they doe remaine:
For here they lye had Realmes and lands,
That now want ſtrength to ſtir their hands.
Where from their pulpits ſeeld with duſt,
They preach, In Greatneſſe is no truſt.
Here's an Acre ſowne indeed,
With the richeſt royall'ſt ſeed.
That the earth did er'e ſuck in,
Since the firſt man died for ſin,
Here the bones of birth haue cry'd,
Though gods they were, as men they dy'd.
Here are ſands (ignoble things)
Dropt from the ruin'd ſides of Kings,
With whom the poore mans earth being
ſhowne,
The difference is not eaſily knowne.
Here's a world of pompe and ſtate,
Forgotten, dead, piſconſolate.
Thinke then, this ſithe that mowes downe
Kings,
Exempts no meaner mortall things:
Then bid the wanton Lady tread
Amid the mazes of the dead,
And then theſe truly vnderſtood,
More ſhall coole and quench the blood,

Then her many ſports a day,
And her nightly wanton play.
Bid her plant till day of doome,
To this fauour ſhe muſt come:
Bid the Marchant gather wealth,
The Vſurer exact by ſtealth:
The proud man beat it from his thought,
Yet to his ſhape all muſt be brought.

A ſhort Addition or Memento hereunto annexed vpon the death of Queene ANNE.

See here this plot for all her ſtore,
With greedy throat ſtill gapes for more:
Which with our greife and her ſucceſſe,
Concludes not now in emptineſſe;
For newly now ſhe hath tomb'd in earth,
One great in good, as high in birth.
Vnto a hopefull Prince the Mother,
Wife to one King, and ſiſter to another.
A King her Father, euery way borne high:
Matcht great, liu'd great, in ſphere of Maieſty
Yet notwithſtanding this blood, high deſcent
As rich in Vertue and more eminent,
Reſpectiue liberall, with a plentious hand,
Where deſert crau'd, or ſhe might vnder-ſtand.

A needfull good, or ſeaſonable ſupply,
To ſuch her ſtreame of goodnſſe ne'r was
dry.
Nor could the labourer (heau'n being her
deſire)
Who gaue their verdict, ſigh to want their
hire.
For were that wiſdome thought it fit to pay,
It was her vertue not to keep't away:
Yet ſhe with theſe & thouſāds more beſide
From us was gon the moment that ſhe dyd:
Gone like the fatall day of vs deplor'd,
As ſoone to be call'd backe, as ſhe reſtor'd:
For though ſhe be from vs ſo lately fled,
Shee's as far from life as *Adam* ſo long dead:
Being gatherd to that Sepulcher of Kings,
That beſt can ſhew they are but mortall
things:
Where ſleepe the ſcepter-barers and their
ſway,
That now remember not they had their day
Where all your famous *Henries* do remaine
Edwards, & *Richards*, that did rule & raign,
Whoſe glittering ſowrds by conqueſt kept
from ruſt,
Their glory ended, here conuert to duſt.
The mixture of whoſe bones that now doth
ake,

Me

Me thinkes ſhould mutine, and the building
ſhake,
To ſympathize the royalty they had,
How ſimply they'r regarded, meanly clad:
Where they ſhall ſleepe untill that Trumpe
be blowne,
That rends up Sepulchers, and teareth ſtone,
Severs the joynted buildings rais'd on hyé,
Confuſing all i'th twinckling of an eye.

A ſecond addition or ſhort memento of ſorrow, taken from the occaſion of the ſad Remembrance of the death of K. Iames, and that feareſull Viſitation that ſucceeded in that laſt and wonderfull yeare, 1625.

TO adde more noble aſhes to this ſtore,
K. *Iames* is follow'd now, thoſe gone
before,
Impartiall death that ſpareth no degree,
But fetters Kings in his captivity,
Hath ſeized him, a King even from his birth,
The ancient'ſt, learnedſt, peaceſull King on
earth;
To tell the great'ſt, no armor that they have,
Is proofe to keep a Monarch from his grave.

Thus then I blazon life to be a ſtreame,
Still gliding tow'rds the Sea; or like a
dreame
That is forgotten ere it can be told;
Or like a glaſſe that doth no ſéblance hold;
Or like a Poſt in ſpeed vpon the way,
Or like to any thing that hath no ſtay.
Afflicted London in the face I ſee
But lately ſince mans ſhort mortality,
When as the healthfull'ſt liuing drawing
breath
Had but a thread to cut 'twixt life and death
Of which ſad numbers of ſome that de ceaſt,
Thouſands are mourners, and I not the leaſt:
When euery houſe like Ægypt might be
ſeene,
None where the ſlaughtering Angel had not
bine:
The Peſtilence then ſpreading in the ſtreets,
Threatning mortality to all it meets:
Gainſt whom no humane ſtrength of fleſh
and blood,
Was able to withſtand, but was withſtood,
No phyſicks helpe that's ſuckt from herb or
tree,
Or ſtones or roots, or what more virtuall be
The leaſt Preſerue, or reſcue that might
ſaue,

But emptied houſholds to fill vp the Graue:
Let vs then liue, that we forget not why
We liue, that haue eſcap'd that is, to dye:
And let vs thinke thoſe happy gone before,
That haue paſt ſhipwracke, and are now on ſhore,
And here to liue to dye, that when we end,
(As ſure we once muſt part) Chriſt be our friend:
And then howeuer whatſo're befal,
In loſing little we haue gained all.

Epitaph 14 vpon the death of the eldeſt Sonne of one Maſter *Kitching*.

Here lies an in flowre of youth,
Once his friends Ioy, now his parents ruth:
If Kitching be his name, as I haue found,
Then death now keepes his Kitching vnder ground,
And hungry wormes, that late of fleſh did eate,
Deuoure their Kitching in the ſteed of meat.
This was his lot, and Reader, this muſt be,
Erelong thy ruine, and the end of mee.

Hereafter follow certaine Riddles, or witty Propositions.

Riddle 1.

SPhinx, a certaine monster of *Thebes*, proposed a Riddle to all that passed by the way, which whosoever could not resolue, he carried to the top of a high rocke, and from thence threw headlong downe; which Riddle was as followeth:

Quod pedibus binis, animal meat absq; ruinis,
Mox graditur ternis, post claudicat atq; quaternis.

Englished more at large.

What creature is that in the world, that first goes on foure feet, afterwards upon two feet, afterwards upon three feet; and last of all upon foure feet againe?

This, after the fall of many, was resolved by *Oedipus* to be a man, which first in his childehood, creepes upon his hands and knees, as upon foure feet; afterwards in his better strength, walkes upon two feet; then in declining yeares walkes with a staffe, as with three feet; and lastly in his second childhood or decrepit age, creepeth upon al foure againe.

Riddle

Riddle.

Sweet Lady ſuch a boone I craue,
As being gone, againe you haue:
Nay, if you ſurfet my requeſt,
Your gift returnes with Intereſt:
'Tis not ſo wanton as may ſhew
A *Venus* bluſh, a *Cupids* bow;
Such as your beauties ſimpathize,
When *Cupids* quire in your eyes:
That bliſſe which anſwers my deſire,
May parallell *Diana's* fire:
'Tis ſuch as in a moments ſtay
Is giuen and is gone away:
Yet if you grant, you grant a bliſſe:
Sweet Lady tell, what is't?

Reſolution.

A kiſſe.

Riddle 2.

By what ſtrange marriage was it that this more ſtrange kindred was produced, that two mothers ſhould produce two ſonnes, that ſhould bee the ſonnes of their ſonnes, brothers to their husbands, and uncles to each other, and yet both lawfully borne in wedlocke, and they their true mothers?

Reſolution.

Theſe two Women had two ſonnes that

married crossely one the others mother, and had each of them a sonne thereby, which were thus allyed, as before mentioned.

Riddle 3.

What part of man may that part be,
That is an implement of three,
And yet a thing of so much stead,
No Woman would without it wed,
And by which thing, or had or lost,
Each marriage is made up or crost.

Resolution.

The heart of man, a triangle figure, the beginning of love, and of every match likely to prosper.

Rid. 4. *Homers fatall Riddle.*

Certaine Fishermen upon the Sea, having bin freeing themselves from vermin, meeting *Homer* by the shore side, proposed this Riddle unto him; What is that which having taken we have lost, and having not taken we have kept still, meaning indeed their vermine: which he dreaming of their fishing, dyed for griefe, because hee could not resolve it.

Riddle 5.

First my mother brought me forth, when shortly after I the daughter bring forth my mother againe.

Resolu-

Resolution.

Of water is first made Ice, which afterwards melts, and brings forth water againe, and so the daughter brings forth the mother, as the mother first the daughter.

Riddle 6.

What one man was that, that slew at once the fourth part of the world?

Resolution.

Cain that slew his brother, when there were but foure persons in the world.

Riddle 7.

Who were those that fought before they were borne?

Resolution.

Iacob and *Esau* in their mothers wombe.

Riddle 8.

What Sepulcher is that, and where doth it stand,
That toucheth neither heauen nor earth, nor sea, nor land?

Resolution.

The Tombe of *Mahomet*, being a chest of Iron, drawne up by Load-stones, to the top of *Mecha*, a Church belonging to the Persians, whither the Turkes goe on Pilgrimage, as Christians to *Ierusalem*, to the Sepulcher of Christ.

Riddle 9.

There was a man beſpake a thing,
Which when the owner home did bring,
He that made it did refuſe it,
And he that bought it would not uſe it,
And he that hath it doth not know
Whether he hath it, I, or no.

Reſolution.

A Coffin brought by another for a dead man.

Riddle 10.

Two Siſters ſtanding ouer a Tombe, thus bewailed the dead therein interred: Alas, here lyes our mothers husband, our husband, and the father of our children, and our father: how could that be?

Reſolution.

It is meant of *Lots* daughters, ouer the Tombe of their father.

Riddle 11.

That which thou lookeſt on with thy eies (O Traueller) is a ſepulchre, yet without her carkas, is a carkaſſe, yet without her ſepulchre, and how can that be?

Reſolution.

The pillar of ſalt *Lots* wife was turned into: *Ioſephus* teſtifies that he ſaw that pillar of ſalt, and went purpoſely there to behold it.

Riddl.

Riddle 12.

Two Gentlemens Stewards were ſent to the Towne to buy wine, and the one making more haſte than the other, had bought all the wine, which was onely 8 Gallons; returning homewards, met the other, who was going thither, told him hee had bought all that there was, nevertheleſſe he would bee content to let him have halfe; ſo he could meaſure it juſt in his meaſures, which were a 3 gallons, and a 5 gallons, and how was that done?

Reſolution.

In this manner; firſt, hee filled his meaſure of three gallons, puts it into the meaſure of fiue gallons, fils the three againe, puts two into the fiue, then puts the one into the eight, then puts the one into the five, and then fils the meaſure of three, and puts it into the five, having one ſingle gallon before, which ſo made it fovre, and ſo equally meaſured it forth.

Riddle 13.

In denſis ſilvis venor bis quinque catellis,
Quæ capio, perdo; quod non capio mihi ſervo.

Engliſhed:

In thickeſt woods I hunt with Beagles ten,
After the chaſe; which when I doe diſcry,

I diſpoſſeſſe me of not uſefull then,
And what I take not, onely that keepe I.

Reſolution.

One ſcratching his head with both his hands.

Riddle 14.

Learning hath fed me, yet I know no letter,
I have liv'd among Bookes, yet am never the better:
I have eaten up the Muſes, yet I know not a Verſe,
What ſtudent this is, I pray you rehearſe.

Reſolution.

A Worme bred in a booke.

Riddle 15.

What is that which produceth teares without ſorrow, takes his journey to heauen, but dyes by the way; is begot by another, yet that other is not begot without it?

Or thus:

What is that which if it be ſeene cannot be taken if it be taken it cannot be held, and when it is thought to be ſomething, by and by it turnes into nothing.

Reſolution.

Smoake.

Riddle 16.

When I lived, I fed the living, now I am dead

dead, I beare the living, and with ſwift ſpeed walke over the liuing.

Reſolution.

A ſhip made of an Oake, growing, fed Hogs with Acorns, now beares men, ſwims over fiſhes.

Riddle 17.

Chriſtopher bare Chriſt, Chriſt bare the World, where then ſtood *Chriſtophers* feet?

This muſt be anſwered by another *Oedipus* or *Palæmon*.

Riddle 18.

Firſt I was ſmall and round like a Pearle,
Then long and ſlender, as braue as an Earle;
Since like a Hermit I liv'd in a Cell,
And now like a rogue in the wide world I dwell.

Reſolution.

Firſt an Egge, then a Worme called a ſilk-worme, then incloſed in a Huske, and laſt of all a Butter-flye.

Riddle 19.

There is a body without a heart,
That hath a tongue, and yet no head,
Buried it was, e're it was made:
And loud doth ſpeake, and yet is dead.

Reſolution

Resolution.

A Bell, which when it is cast, is founded in the ground.

Riddle 20.

Far in the West I wot not where,
Are Trees men say, which Oysters beare,
That Oysters should be bred so high,
Me thinkes it soundeth like a lye.
That female plants, I know that's true,
In *London* streets beare Oysters new.
And fish and flesh, and now and then,
They beare, I tell you, handsome men.

Resolution.

Every man or woman is a tree turned upwards, and upon such trees you know what fruits are borne in *London*.

Riddle 21.

All day like one that's in disgrace,
He resteth in some secret place,
And seldome peepeth forth his head,
Vntill day-light be fully fled;
When in the Maids or Good-wives hand,
The Gallant first hath grace to stand:
Whence to a hole they him apply,
Wherein he will both liue and dye.

Resolution.

A Candle.

Riddle 22.

One evening as cold as cold might be,
With froſt and haile, and pinching weather,
Companions about three times three,
Lay cloſe all in a pound together.
Yet one after other they tooke a heat,
And dyed that night all in a ſweat.

Reſolution.

A pound of Candles.

Riddle 23.

A man and no man, ſeeing and not ſeeing, in the light and not in the light, with a ſtone and no ſtone, ſtrooke a Bird and no Bird, ſitting and not ſitting, upon a tree and no tree.

Reſolution.

Androgius the Eunuch being purblind, in the twilight ſtrooke a Bat with a pumice ſtone, ſitting upon a muſtard tree.

Hereafter followeth certaine ſeaſonings, or Jeſts, to laugh out the end of a ſhort Diſcourſe.

Jeſt 1.

VPON a time at a banquet certaine friends meeting to be merry, to further their purpoſe, one began to broach this propoſition,

poſition: What part of the body was the moſt worthieſt? To which one replied, the eyes: another, the heart: a third, the braine, ſome one thing, ſome another. *Antonius* being bid to ſpeake, ſaid, the mouth, becauſe it is kiſt in ſalutation, he held to be the worthieſt: another held that to bee the nobleſt part wee ſit with, becauſe by that the honeſty and welfare of the whole bodie is preſerued; and againe for a ſecond reaſon, becauſe that ever was accounted the moſt noble and worthy part or perſon which firſt ſits downe, and that is the hindermoſt part: to which probabilitie all ſeemed to conſent, and this laſt reſolution for that time carried it, untill a ſecond time meeting with *Antonius* upon a like occaſion, *Antonius* remembring the applauſe upon his Argument held he had received, gratifies this opponent at his firſt ſight with a cracke from his nethermoſt parts, who thereupon ſeemed to bee very angry. *Antonius* anſwered him, hee had no reaſon for it, ſince he ſaluted him according to his owne argument, with the moſt worthy part, and that which he had preferred before the mouth: and ſo with laughter on all ſides, the controuerſie ended. And therfore though *Claudius Cæſar* made a law,

law, that eſcape ſhould be no leſſe of reputation, yet here it was taken the contrary, and held,

Non eſt urbanus cui retro ſibilat anus.

Ieſt 2.

There was a Gentleman, upon a time, that from no great reaſon that hee had, tooke occaſion to commend the clearneſſe of his Beere, as another upon a time to Sir *Thomas Moore*, the well-relliſh of his Hop: To the firſt it was anſwered, that if it had beene a little more cleare, one ſhould hardly have knowne it from water: To the other, if it had hopped a little farther, it had hopped into the Thames.

Jeſt 3.

A certaine King had a Foole that kept a note-booke of all the follies (at leaſt-wiſe thoſe which he thought follies) committed in or about the Court: Vpon a time an *Æthiopian* Horſe-rider that profeſſed great skill in Horſe-fleſh, chanced to arive there, whoſe qualities being made knowne to the King, the King imployed him with three thouſand pound to buy Horſes in *Barbary*: which the Foole underſtanding, put down into his note-booke: which wher the King heard of, he ſeemed offended, and would

know

know of his Lacke-wit why hee had noted that? Because (quoth hee) I thinke he will come no more to you: But what (quoth the King) if he come agrine? Then (quoth he) I will put you out, and put him in.

Jest 4.

Marcus Tullius Cicero, seeing his Brother *Quintus Cicero's* Picture very largely drawn to the middle, he being a man of very little stature, told the Painter, his halfe brother was bigger than his whole.

To which purpose *Lentulus* said, when hee saw his little Nephew weare a great Sword, Who hath tyed my kinsman to his Weapon?

A Fox sitting in *Finsbury* fields, was looking on *Pauls* steeple, a maid comming by with two Hens in her hand, asked the Fox what he thought on? quoth hee, I thinke *Pauls* Wether-cock hath more wit than all the men that are dead, for all that are dead, dyed for want of wind, and hee hath placed his beake so high, that hee is ever sure of wind enough; and so he would haue had her Hens to this Cocke, to haue made the wisest brood in Christendome.

A

A certaine gybing companion walking *London* ſtreets, ſaw a Gentlewoman croſſe the way, whoſe Gowne proclaimed Antiquity by its many taſſels: he willing to try his wit upon the rudeneſſe of her garment, went with much reverence unto her, and taking up the forepart of her gowne, kiſt it: being demanded the reaſon, anſwered, Tis a honor La ly that I beſtow upon Antiquity: Alas, Sir, quoth ſhe, if it be ſo, I pray kiſſe my taile for that is ten yeares elder than my gowne.

A Fryer upon a time being diſp ſed to tell myſteries, opened to the people, that the ſoule of a man was ſo little that elev.n thouſand might dance upon the naile of his thumbe: one marvelling much at that, quoth he, I pray you Maſter Fryer, where ſhall the Piper ſtand?

Jeſt 5.

A certaine Philoſopher knocking at a great mans doore, the Porter eſpying him but in meane attire, the doore would not be opened, which he perceiving, immediately goes backe, and changing himſelfe into rich robes, repaires to the doore againe, and knockes, and was forthwith let in; who entring, ever as hee went along hee kiſſed his garments, and made obeyſance unto them:

the

the reason being demanded by the Master thereof, he was thus answered, *Honorantem honora*, I honour those that honour me; for where poore vertue could not enter, rich robes made way.

Iest 6.

A certaine Player being sicke and lying upon his death-bed, the Priest came unto him, and exhorted him to make his Will, which he said he would most willingly doe: For (quoth hee) I have nothing but two Geldings to dispose of, and I giue them to the Knights and Barons of the Land.

And when the Priest asked him why hee rather gaue them not to the poore? Hee answedred, I doe as Fortune doth, and she hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

Iest 7.

A certaine rusticall Clowne came to an Arch-deacon, and told him he had married a Woman which was poore, but heretofore had beene rich; asking his aduice if hee might not put her away and marry a richer, who answered he might not: Why Sir (qd. he) you haue got a divorce from your poore Benefice, and taken a richer.

Ieſt 8.

A poore old Woman being ſicke and weake, bequeathed after her death unto the Prieſt her Henne, becauſe ſhee had nothing more. Now the Prieſt came and tooke her away, ſhee yet living: quoth the Woman, now I perceive that our Prieſt is worſe than the Divell, for I haue oftentimes bid the Divell take her, and the Fox take her, and yet they ſpared her me; but once the Prieſt, and ſhe is gone.

Ieſt 9.

A great Lady meeting a ſimple Gentleman, demanded of him when his Wife ſhould be brought to bed? quoth hee, even when it ſhall pleaſe your good Ladiſhip.

Ieſt 10.

A certaine boyſterous Ruſticke, yet prompt and conceited, travelling on the way with a long pike ſtaffe on his necke, was ſuddenly and furiouſly aſſaulted by a great Maſtiffe, which came upon him with open mouth and violence, as if he would at once devoure him; who preſently to withſtand the danger, by reſcue of himſelfe, runs the pike and ſharp end thereof into his throat, whereupon he preſently died, which the owner thereof ſeeing, comes earneſt-

neſtly to him, and betweene threatning and chiding, asked him why hee ſtrooke him not rather with the blunt end of the ſtaffe? Why, Sir, quoth hee, becauſe your Dog run not at me with his taile.

Jeſt 11.

A Witch condemned to bee burned, and at the ſtake, eſpyed her Sonne, to whom ſhe called very earneſtly for drinke, which hee denying to giue, ſhe the more earneſtly craued, telling him ſhee was exceeding dry. Oh, quoth he, no matter Mother, you will burne the better.

Jeſt 12.

A certaine vaine-glorious Souldier bragged in all places that he came of nine Kings that he had of his kindred, and going about to name them, could name but ſix: a Player ſtanding by, told him he knew the reſt; the three Kings of *Coleine*.

Jeſt 13.

A certaine Aſtronomer had divined of King *Henry* the ſeventh of England, that he ſhould dye in ſuch a yeare; the King hearing of it, ſent for him, and queſtioned if hee were an Aſtronomer? who told him that he did profeſſe that Art: The King asked him if he could foretell where hee ſhould be in the

the Easter holy-dayes? he answered, he could not: then quoth the King, thou shalt see me divine more certainly, for I tel thee thou shalt be in prison; whither he sent him during that time, and shortly after released him, bidding him withall release his errour; for his destiny hung on no starre within the Element of his reach or capacity.

Jest 14.

One asked a prostitute Lady of *Florence* how her Children so likely resembled her Husband, shee so usually commercing with others? answered, I suffer no other to boord my ship before her carriage be full.

Jest 15.

One asked a Painter, why, seeing hee could draw such excellent proportions, hee begot such deformed children? who answered, *In tenebris quidem fingo, sed in die pingo*: I make the one in the light, and the other in the night.

Jest 16.

A certaine conceited Traueller being at a Banquet, there chanced a fly to fall into his cup, which he being to drinke, tooke out for himselfe, and afterwards put it in againe for his fellow: being demanded his reason, answered, that for his owne part he affected them

them not, but it might be some other did.

There is extant to this Iest an Epigram of Sr. *Tho. Moores* which I haue here inserted:

Muscas e cratere tulit conuiua priusquam
Ipse bibit, reddit rursus vt ipse bibat.
Addidit & causam, muscas ego non amo, dixit
Sed tamen e vobis nescio nunquis amat.

Thus Englished,

Out of his glasse one tooke a flye,
In earnest or in iest
I cannot tell, but hauing drunke,
Return'd it to the rest:
And for he would offencelesse seeme,
He shewed his reason too,
Altough I loue them not my selfe,
It may be some here doe.

Iest 17.

One asked a merry blind man, in what place he lost his eyes? who answered, From either side his Nose. So likewise *Diogenes* being at dinner with a bald man, thus said, Honest friend, I will not speake to thy contumely; but commend thy hayres that flew from so bad a head. But this was from *Diogenes* (saith the Traualler) otherwise these sharpe taunts are in no wise to bee vsed at Table, for it is obseruable, that at meales these few precept principally among some other,

other, are to be regarded and kept. 1 To picke no quarrels. 2 To tell no longe Tales. 3 To tell no ſad newes. 4 To talke of no State matters. 5 To lay no wagers. 6 To make no compariſons. 7 To take no Tobacco. 8 To propound no difficult queſtions, &c. As when vpon a time a Lawyer and a Diuine met at Dinner, the Lawyer propoſed this queſtion; when *Lazarus* had beene foure dayes in the graue, where was his ſoule in the meane time? to that the Diuine, to quit his queſtion, asked him another; Who was to haue his Lands if he came againe to claime them? But of this we conclude, a merry, affable, and pleaſant countenance, with conceited and witty ieſts, ſeaſoned with light and well reliſht Diſcourſe, is fit Table-talke, and carriage to be vſed at ſuch times.

Ieſt 18.

It is reported of one *Iames de Ceſtellon*, a Bononian, a man of eminent [illegible]ledge and learning, but exceeding little [illegible]ure, ſent an Ambaſſadour to Pope *Boniface* the eight, inſomuch, that deliuering his Embaſſage, the Pope imagining that hee kneeled one his knees, made vnto him long action with his hands, that he ſhould riſe vp, vntill

one

one of his Cardinals gaue him to understand that he was another *Zacheus*.

Iest 19.

A certaine Fellon condemned, and at the place of Execution, began to dispute with the Iudge, by what Conscience he could hang him a poore theefe and no malefactor, who asked him by what Conscience hee could take from another that was not his? And thus the controversie began and continued, tiſl at last the Hangman turnes him off, and so ends the strife.

Iest 20.

A fellow poore and improvident, compelled on a time to take up his lodging on the ground, which may bee termed a field-bed, where tumbling and tossing all night long on his hard couch, he could not sleepe; In the morning rising up, he cast downe his eye on the place where he lay, and spyed a feather: O, quoth hee, now I see the cause of my trouble, that all this night I could not rest: I wonder, if one feather can trouble me so much, how they doe that lye upon thousands.

Iest 21.

A Bishop on a time examining one that sought to bee admitted into the Ministery, asked him how many Sacraments there were? to which questiō he after a long pause answered there were 9. Nine, quoth hee, how proue you that? Why quoth he, there are 7 beyond Sea, and twe in *England*: at which the B. laughing at his ignorance, yet grieued for his folly, sent him away as worthily frustrate of his expectation.

Iest 22.

One came to an Alderman to sollicite him in the behalfe of a friend of his, to lend him 100 pound upon a Statute, who had beene round about the world with Captaine *Drake* in a shippe; A hundred pound, quoth hee? I will not lend 100 pence, for he that could endure to be pend up 3 yeeres in one ship, in hunger, thirst, and misery, will not care to lye in *Ludgate* all his life.

Iest 23.

One asked a merry conceited fellow, which was the best husband for a young Popish wench to marry? quoth he, let her mar-

ry an old man, and so shee shall be sure to keepe fasting nights enow: being asked by another, what Trade hee thought best? quoth he, A Cut-purse, for he hath no sooner done his worke, but he hath his money in his hand: But quoth a third; A Shoomaker is a trade of good authority, for he can set any one in his stockes, and at his pleasure ease him at last.

Posies for Rings.

The Apologie.

GOod Sir, a Posie for my wit can favour
No Motto worthy of my mistris favour.
This, that dislikes me; such a word may mone
Her Criticke thought to bid adiew to love:
If these, these, them, within a Ring I bring her,
It will disparage so Divine a finger:
Such is the warrant, that admits a Passe
To this discourse, forbids a Critick Asse,
Disgorge his censure; bids an equall eye
Impose a Posie to my Poesie.

In comely Hue,
None like to you.

When *Cupid* failes,
Thy eye prevailes.

In thee the Graces
Have choyceſt places.

In thee each part
Doth catch a heart.

Who ſo aſpires
To ſee, admires.

Each heart ſhewes duty,
Stand at thy beauty.

My joy will dye,
If you deny.

Thy Graces move
My ſoule to love.

A loyall breſt
More flames, oppreſt.

Love takes no loſſe,
Though friends are croſſe.

'Tis love alone
Turns two, to one.

My Fancie is
Endlesse as this.

Though friends crosse love,
Wee'll meet above.

My heart, ay mee,
Is fled to thee.

Some comfort give,
By thee I live.

Each day I dye,
If you deny.

True love appeares
In midst of teares.

In body two
In heart, both you.

I'me what thou art,
Thy other part.

I seeke to be
Not chide but thee.

A CONCLVSION TO THIS Booke, in way of answer to him that *demanded what was the perfect use of Bookes.*

A. To encrease Knowledge, confirme Iudgement, compare the times past with the present, and draw use out of both for the future: to bring forth the dead, speaking and conferring their knowledge to the living, according as the Poet to this purpose wittily writeth:

O blessed Letters that combine in one
All ages past, and make one live with all;
By you we doe conferre with who are gone,
And the dead living unto counsell call, &c.

Books, the most sweet, commendable and delectable houshold-stuffe in the world, the most free and trusty reprovers; for, *Nullus amicus magis liber quâ liber.* Those dead yet living companions, those regular obsequies, that speake not but when they are desired,

and no longer, then they are contentiue? From their Treaſury, what continuall Phyſicke hath the world received to purge out the dulneſſe of naturall capacity, and the very Image of death, as the Poet ſtiles it.

Nam ſine doctrina vita eſt quaſi mortis ſimago.

Yet from this ſweet and excellent ſociety what a part of the world are exempted and live in darkeneſſe? Therefore thou which enjoyeſt the uſe thereof, and art converſant in their Counſels, be more in goodneſſe as thou art in knowledge, and then this concluſion ſhall well befit thee, thy houſe, and thy houſhold-ſtuffe.

Concluſion.

Tam fœlix domus eſt, & tam numeroſa ſupellex,
Cùm pius eſt Dominus, & bene parta domus.

Engliſhed.

Happy the houſe, the goods whereof excell,
When th'owner's godly, and thoſe gotten well.

FINIS.

THE COUNTRY-MANS COVNCELLOR.

OR,

Neceſſary addition to this yeerely Oracle, or Prognoſtication.

Calculated by Art, as a Tutor for their helpe, that otherwiſe buy more *then they underſtand.*

Beginning with this yeere of our Lord God, 1634. And ſo continuing forward, as the Benefit and Vſe *ſhall encourage.*

With many other neceſſary Rules and Obſervations, of much profit and vſe being knowne.

By E. P. *Philomathem.*

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